A

VIEW

OF

Univerſal Hiſtory,

FROM THE

Beginning of the WORLD,

TO THE

EMPIRE of CHARLEMAIN:

BY

JAMES-BENIGNUS BOSSUET,

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Tranſlated, from the

LOUVRE-ORIGINAL,

BY

JAMES ELPHINSTON.

VOL. I.

LONDON:

Sold by B. WHITE, Fleet-ſtreet; E. and C. DILLY, Poultry; J. ROBSON and Co. Bond-ſtreet; J. RIDLEY, St. Jameſes-ſtreet; J. WALTER, Charing-croſs; P. ELMSLY, Strand; and J. BEW, Paternoſter-row.

M.DCC.LXXVIII.

MUSEUM
BRITAN
NICUM

PREFACE.

OUR author having illuſtrated the uſe of Hiſtory in general, and of a chronologic Abridgement in particular; to touch here on either ſubject, were aſſuming no leſs than ſuperfluous.

To the learned no new information can be given, about a work or a writer ſo long peruſed with eagerneſs, wherever knowlege is deſired, or excellence underſtood.

Scarce, is now indeed any one unapprized that, whereas other univerſal hiſtorians give rather a brief ſeries of particular hiſtories, ours alone has the merit of preſenting a general hiſtory; which, like a general map, according to his own juſt compariſon, arranges in time every memorable event, as does the other in place each remarkable ſituation, with their reſpective dependencies around them; and exhibits, at one view on a luminous though contracted ſcale, every part of the duration hitherto indulged to man, with the various improvement, its cauſe, connexion, and conſequence, that he has been enabled or induced to make of it.

Whether ſuch a ſcene be more ſatisfying to rational curioſity, or more inſtructive to the ingenuous mind; whether the variety in unity of the ſubject be more admirable, or the extent and

dexterity of the genius that could ſo completely and conciſely interweave divine and human things; and then reſume either thred in ſeparation; about a century paſt has this been the ſingle claſſic of its kind, and ſummary of all others: introductory, explanatory, recapitulatory or ſubſtitutional to the numberleſs bodies of ſublime learning, whence ſuch quinteſſence has been extracted.

Unconfined then to the young or to the great, for whoſe immediate ſervice this digeſt was made, it proves as pleaſing to the learned, as uſeful to the ignorant; nor leſs inſtructive to the humbleſt learner, than to the firſt prince of the blood. Intereſting and indiſpenſable as is ſuch ſyſtem to mankind, the moſt celebrated wit perhaps now alive, who owed probably his firſt excellence to the few years he lived coeval and cocitizen with our author, and who even labored to revive for the age of Lewis XIV. the ſpirit that had beamed through all ages in favor of his ſon; that genius concluded with pronouncing this maſterpiece alike without model and imitators.

Irreparable as ſeems the loſs, that the author did not live to finiſh his plan, it may be ſome ſolace to conſider that his own reputation, and the conſequent uſefulneſs of the part he completed, are perhaps the ſecurer, that he deſcended not into times, which could afford him neither ſubjects nor ſources equal to thoſe he had digeſted, and whence he had drawn; that he did but reach the borders, which, caſting only gloom, might have turned misfortune into reproach, and that he totally eſcaped thoſe days when Mahometaniſm, encroaching on divided Chriſtendom, attempted to extin-

guiſh

guiſh every light; when Chriſtianity itſelf became ſo degenerate and torn, that the progreſſion of the people of God proved almoſt as hard to follow, as the progreſſion of the fourth monarchy.

Notwithſtanding ſuch diſadvantages and dangers, various hands, in various places and times, have pretended to take up the deſign, from the execution of which he was reſcued, who might have farther bleſt mankind. But, ſo different was every ones manner from Boſſuet's, that they agreed at leaſt with each other, in rather contraſting than continuing him. Inheriting no part of the ſpirit of their maſter, they were ſoon found as diffuſe, as trivial, or as quaint, as he had been laconic, momentous, and ſublime. While therefore, in this, as in other arduous paths of duty, ſo many were called, and ſo few choſen; it may ſeem the leſs wonder if the undertaking was propoſed to the former Tranſlator, whom Providence has rendered alſo the penman of the preſent verſion. The leſs exceptionable that growing experience rendered him, the more ſenſible muſt he prove of the boldneſs, with which he had announced himſelf the continuator of Boſſuet; the digeſter of Univerſal Hiſtory, ſacred and profane, into one view, as ſimilar as poſſible to the former, from the foundation of the new empire of the Weſt, to the time of publication.

But the modern period, though ſcarce equal to a fifth of the ancient; and, though many ages wrapt in the darkneſs that buried the Roman empire, includes the riſe as well as progreſs of almoſt all the kingdoms and commonwealths that now apportion mankind; nay, of vaſt empires,

not to mention the New World, unknown to the ancient Romans. If, therefore, many centuries produced few authors, events ſtill multiplied in the progreſſion of man; and roſe into importance, as they approached in time. A dawn at length began to diſpel the cloud: enquiry emerged: the ancients were dug up: the human mind recovered poliſh: ſcience grew. Church and ſtate ſaw everywhere need of reformation. Religion, law, arts, arms, contended for improvement. Yet men became not always wiſer, as more knowing; improvement thence was often perverted to abuſe. Hiſtory, as of old, pronounced upon all parties, and at laſt again found pens worthy to record her ſentence. That ſuch ſhe owned our author, all nations are agreed: may ſhe and they ſo ſmile on the efforts of one, who, early as he was emboldened to commence the taſk, has never loſt ſight of it. His unremitted cultivation of youth and of letters, far from diverting, has but the more empowered as well as impelled him, not onely to digeſt, but to forward the important deſign. His ſecond verſion, after the interval of thirty years, cannot but hope a proportionably higher acceptance than formerly crowned his wiſhes: nor will the delay of the continuation be quite uncompenſated, if that, which was begun in the bloom of life, be now finiſhed in maturity.

Meantime the chronological ſketch of an author, who was born to excite no leſs than gratify curioſity, may yield a proportioned ſatisfaction.

JAMES-BENIGNUS BOSSUET, *at Dijon, September* 27, 1627, *ſprang from an ancient and illuſtrious family. In* 1642, *he came to Paris;*

Paris; where, after ten years adorning the Royal Foundation of Navarre, he was received, May 16, 1652, *Doctor of the Sorbonne. He went afterwards to Metz, where he became ſucceſſively Canon, Archdeacon, and Dean. Having there diſtinguiſhed his zeal for the inſtruction of the ignorant, he returned to the capital; where his ſermons ſoon attracted the knowing and the great. The Queen-mother introduced him to her ſon, who nominated him, September* 13, 1669, *Biſhop of Condom; the year following, preceptor to the Dauphin; in* 1680, *high Almoner to the Dauphineſs; in* 1681, *Biſhop of Meaux; in* 1697, *Privy-counſellor; and, next year, high Almoner to the Dutcheſs of Burgundy. In* 1671, *he had been admitted of the French Academy; and, in* 1695, *the Doctors of Navarre had elected him their ſuperior. Every ſtation he filled with dignity, and in every character commanded admiration. He combated Quietiſm, and whatever elſe he judged error; nor loſt any opportunity of promoting Religion and Knowlege, in the various ſcenes of that valuable life, which terminated at Paris, April* 12, 1704.

His numerous works have always had their admirers; but none of his maſterpieces have enjoyed ſo conſtant, and ſo growing reputation throughout the literary and Chriſtian world, as that, which is here preſented anew to the public.

A VIEW

A

VIEW

OF

Univerſal Hiſtory.

To the DAUPHIN.

THOUGH hiſtory were of no uſe to other men, it ſhould be made the ſtudy of princes. There is no better means of diſcovering to them the power of paſſions and intereſts, the importance of times and junctures, and the conſequences of good and evil counſels. Hiſtories are compoſed only of ſuch actions as they are engaged in, and every thing in ſtory ſeems calculated for their uſe. If experience is neceſſary towards their acquiring that prudence which teaches to reign, nothing is more uſeful, for their inſtruction, than to join their own

The general deſign of this work.

daily experience to the examples of ages paſt. Whereas they uſually learn only at the hazard of their ſubjects, and of their own glory, to judge of the critical affairs that come before them; by the aid of hiſtory they form their judgement upon paſt events, without riſking any thing. When they ſee even the moſt ſecret faults of princes, expoſed to the view of all men, notwithſtanding the falſe praiſes beſtowed on them in their life-time, they are aſhamed of the vain delight which flattery occaſions, and convinced that true glory can only conſiſt with merit.

Beſides, it were ſhameful, not to ſay for a prince, but in general for any gentleman, to be unacquainted with mankind, and the memorable revolutions which the courſe of time has produced in the world. If we learn not from hiſtory to diſtinguiſh times, we ſhall repreſent men under the law of nature, or under the written law, as they are under the evangelical; we ſhall confound the Perſians conquered under Alexander, with the Perſians victorious under Cyrus; we ſhall make Greece as free in the days of Philip, as in thoſe of Themiſtocles or Miltiades; the Roman people as ſpirited under the emperors, as under the conſuls; the church as quiet under Diocletian, as under Conſtantine; and France, torn with civil wars in the time of Charles IX. and Henry III. as

powerful

powerful as in the time of Lewis XIV. when, united under ſo great a monarch, ſhe alone triumphs over Europe.

It was, SIR, to avoid theſe inconveniences, that you have read ſo many ancient as well as modern hiſtories. It was expedient, before all things, to make you read, in ſcripture, the hiſtory of the people of God, which is the foundation of religion. You have not been left ignorant of the Grecian, nor of the Roman ſtory; and, what was to you of ſtill greater importance, you have been carefully inſtructed in the hiſtory of that kingdom, which you are bound one day to render happy. But, leſt theſe hiſtories, and thoſe you have yet to learn, ſhould confuſe one another in your mind, nothing is more neceſſary than to ſet before you, in a diſtinct, yet conciſe, manner, the ſeries of all ages.

This ſort of univerſal hiſtory is, to the hiſtories of each country and people, what a general map is to particular ones. In particular maps you ſee the whole detail of a kingdom or province in itſelf; in general maps you learn to ſituate thoſe parts of the world in their whole; you ſee what Paris, or the ile of France, is in the kingdom, what the kingdom is in Europe, and what Europe is in the World.

Juſt ſo, particular hiſtories repreſent the ſeries of events, that have happened

to particular nations or individuals, with all their reſpective circumſtances; but, to underſtand the whole, we muſt know the relation each hiſtory bears to others; which is only to be effected by an abridgement, where we ſee, as it were at one glance, the whole order of time.

Such an abridgement, SIR, exhibits a noble ſpectacle. You ſee all preceding ages unvail themſelves, ſo to ſpeak, in a few hours, before you: you ſee how empires ſucceed to each other, and how religion, in her various ſtates, ſupports herſelf, from the beginning of the world, down to our days.

It is the progreſſion of theſe two objects (I mean that of religion, and that of empires) which you are to imprint upon your mind; and, as religion and political government are the two hinges on which human things turn, to ſee what concerns thoſe objects compriſed in an epitome, and by this means to diſcover their whole order and progreſſion, is to graſp in thought whatever is great among men, and to hold, ſo to ſay, the thred of all the affairs of the world.

In examining a general map, you leave the country where you are born, and the place that bounds you; to roam over the whole habitable earth, which you compaſs in thought, with all its ſeas and countries: ſo, in conſidering a chronological

chronological epitome, you overleap the narrow bounds of your own time, and lanch into all ages.

But, as, to help the memory in the knowlege of places, we mark certain principal countries, around which we place others, each at its proper diſtance; ſo, in the order of ages, we muſt have certain times diſtinguiſhed by ſome great event, to which we may refer all the reſt.

This is what is called an Epoch, from a Greek word which ſignifies to ſtop; becauſe we ſtop there, as at a reſting-place, to conſider all that happened before and after, and by this means to avoid anachroniſm, or that ſort of error which creates a confuſion of times.

We muſt firſt confine ourſelves to a few epochs, ſuch as are, in the times of ancient hiſtory, thoſe of, Adam, or the creation; Noah, or the deluge; the calling of Abraham, or the beginning of God's covenant with men; Moſes, or the written law; the taking of Troy; Solomon, or the finiſhing of the temple; Romulus, or the building of Rome; Cyrus, or the people of God delivered from the Babyloniſh captivity; Scipio, or the conqueſt of Carthage; the birth of Jeſus Chriſt; Conſtantine, or the peace of the church; Charlemagne, or the eſtabliſhment of the new empire.

I give you this eſtabliſhment of the new empire under Charlemagne, as the end of ancient hiſtory; becauſe there you will ſee the ancient Roman empire totally at an end. It is for this reaſon I detain you at ſo conſiderable a period of univerſal hiſtory. The ſequel ſhall be laid before you in a ſecond part, which will bring you down to the age we ſee adorned by the immortal actions of your royal father, and to which, the ardor you ſhow to follow ſo great a pattern, promiſes ſtill an additional luſtre.

Having explained to you in general the deſign of this work, I have three things to do, in order to make its uſefulneſs anſwer my expectation.

Deſign of this firſt epitome, which is divided into three parts.

I muſt firſt run over with you the epochs, which I propoſe; and, by pointing out, in few words, the principal events to be annexed to each of them, accuſtom your mind to range thoſe events in their proper places, without regard to any thing beſide the order of time. But, as my principal intention is to make you obſerve in this progreſſion of times, that of religion, and that of great empires; after carrying on together, according to the courſe of years, the facts which regard thoſe two objects, I ſhall particularly reſume, with the neceſſary reflexions; firſt, thoſe which ſet forth to us the perpetuity of religion; and next, thoſe which diſcover to us the cauſes

of

of the great changes that have befallen empires.

Then, whatever part of ancient hiſtory you read, all will turn to your advantage. No fact will paſs, but you ſhall perceive its conſequences. You will admire the train of God's counſels in the concerns of religion; you will alſo ſee the concatenation of human affairs, and thence become ſenſible with how great reflexion and foreſight they muſt be governed.

PART THE FIRST.

I. epoch. Adam, or the creation. 1 age of the world.

THE firſt epoch immediately preſents to you a grand and awful ſpectacle; God creating the heavens and the earth by his word, and making man after his own image. With this begins Moſes, the moſt ancient of hiſtorians, moſt ſublime of philoſophers, and wiſeſt of legiſlators.

Years before Jeſus Chriſt. 4004.

This he lays the foundation, as well of his hiſtory, as of his doctrine and laws. Next he ſhows us all men contained in one man, and his wife herſelf extracted from him; matrimonial union, and the ſociety of mankind eſtabliſhed upon this foundation; the perfection and power of man, ſo far as, in his firſt eſtate, he

Year of of the world. 1.

B. C. bears the image of God; his dominion o- Y. W.
ver animals; his innocence, together with his felicity, in paradise, the memory of which is preserved in the golden age of the poets; the divine command given to our first parents; the malice of the tempting spirit, and his appearance under the form of a serpent; the fall of Adam and Eve, fatal to all their posterity; the first man justly punished in all his children, and mankind cursed by God; the first promise of redemption, and the future victory of men over the devil, who had undone them.

Genes. v. 3, 4. The earth begins to fill, and wickedness increases. Cain, the first son of
3875. Adam and Eve, shows the infant world 129.
the first tragical action; and thence virtue dates her persecution from vice. There we see the contrary manners of the two brothers; the innocence of Abel, his pastoral life, and his offerings accepted; those of Cain rejected, his avarice, his impiety, his fratricide, and jealousy, the parent of murders; the punishment of that crime, the conscience of the paricide racked with continual terrors; the first city, built by this miscreant, now a vagabond upon the face of the earth, seeking a refuge from the hatred and horror of mankind; the invention of some arts by his children; the tyranny of passions, and the prodigious malignity of mans heart, ever prone to evil;

B. C. vil; the poſterity of Seth faithful to God, notwithſtanding that depravation; the
3017. pious Enoch miraculouſly ſnatched out of a world unworthy of him; the diſtinction of the children of God from the children of men; that is, of thoſe who live after the ſpirit, from thoſe who live after the fleſh; their intermixture, and the univerſal corruption of the world; the deſtruction of men decreed by a juſt judgement of God; his wrath denounced againſt ſinners by his ſervant
2468. Noah; their impenitence and hardneſs of heart puniſhed at laſt by the deluge;
2348. Noah and his family reſerved for the reſtoration of mankind.

Y. W.
987.
1536.
1656.

Such is the ſum of what paſſed in 1656 years; and ſuch the beginning of all hiſtories: where are diſplayed the omnipotence, wiſdom, and goodneſs of God; innocence happy under his protection; his juſtice in avenging crimes; and at the ſame time his patience for the converſion of ſinners; the greatneſs and dignity of man in his primitive ſtate; the temper of mankind after its corruption; the nature of jealouſy, and the ſecret cauſes of violences and wars; in ſhort, the whole foundation of religion and morality.

With mankind Noah preſerved the arts, as well thoſe which were eſſential to human life, and which men knew from their origin, as thoſe they had afterwards

B. C. terwards invented. Those arts which men learned at first, and probably from their creator, were * agriculture, the pastoral † art, that of ‡clothing, and, perhaps, that of building. So trace we their commencement from those places of the East, whence mankind was propagated. Y.W.

*Gen.ii. 15. iii. 17, 18, 19. iv.2. † — iv. 2. ‡ — iii. 21.

* Berof. Chald. Hist.Ch. Hieron. Aegypt. Phoen. Hist. Mnas. Nic. Damasc. l. xcvi. Abyd. de Med. & Assyr. Ap. Jos. Antiq. l. i. c. 3. 4. & l. i. cont. Apion. & Euf. l. ix. Praep. Ev. c. 11, 12. Plut. Opusc. Plusne Solert. terr. an. aquat. Lucian. de Dea Syr.

* The tradition of the universal deluge prevails over all the earth. The ark, where the remnant of mankind was saved, has ever been celebrated in the East; particularly in those parts, where it rested after the deluge. Many other circumstances of that famous story are in the annals and traditions of ancient nations: the times agree, and every thing answers as far as can be expected in so remote an antiquity.

II Epoc. Noah, or the deluge. Second age of the world. 1656. 1657. 1757.

NEAR the deluge are to be ranged the decrease of mans life, the alteration of diet, and a new food substituted to the fruits of the earth; some oral precepts delivered to Noah; the confusion of languages at the tower of Babel, the first monument of the pride and weakness of men; the partition of the three sons of Noah, and the first distribution of lands.

The memory of those three first fathers of nations has still been preserved among men. Iapetus, who peopled the greater part of the western world, has continued famous there under the celebrated name of Japheth. Ham, and his

2348. son

B. C. ſon Canaan, have been no leſs noted Y.W.
2347. among the Egyptians and Phenicians;
2247. and the memory of Shem has ever laſted with the Hebrew people, who are deſcended from him.

A little after this diviſion of mankind, Nimrod, a man of fierce and violent diſpoſition, becomes the firſt conqueror: and ſuch is the origin of conqueſts. He
Gen. x. 9,10,21. ſet up the throne of his kingdom at Babylon, in the ſame place where the tower had been begun, and already raiſed to a great height, though not ſo high as mans vanity wiſhed it. About the ſame time Nineveh was built, and ſome ancient kingdoms eſtabliſhed. They were but petty in thoſe early times; for, in Egypt alone we find four dynaſties or principalities, thoſe of Thebes, Thin, Memphis, and Tanis: this laſt was the capital of the lower Egypt. To this time we may alſo refer the commencement of the laws and polity of the Egyptians; that of their pyramids, which ſtand to this day; and that of the aſtronomical obſervations, as well of that
2233. people, as of the Chaldeans. So may 1771.
we trace up to this time, and no higher,
Porphyr. ap. Simp. lib. ii. de Coelo. the obſervations, which the Chaldeans, without diſpute the firſt obſervers of the ſtars, gave in Babylon to Caliſthenes for Ariſtotle.

Every thing begins: there is no ancient hiſtory where do not appear, not only

B. C. only in those early ages, but long af- Y. W.
ter, manifest vestiges of the newness of the world. We see laws establishing, manners polishing, and empires forming. Mankind, by degrees, gets out of its ignorance; experience instructs it; and arts are invented or improved. As men multiply, the earth is more closely peopled; mountains and precipices are passed; first rivers, then seas, are crossed; and new habitations established. The earth, which at the beginning was one immense forest, takes another form: the woods cut down make room for fields, pastures, hamlets, towns; and, at length, for cities. Men learn to catch certain animals, to tame others, and to enure them to service. They had at first to encounter wild beasts. The first heroes signalized themselves in those wars. These occasioned the invention of arms, which men turned afterwards against their fellow-
Gen. x. 9. creatures. Nimrod, the first warrior, and the first conqueror, is called in scripture *a mighty hunter*. With animals, man learned to mitigate fruits and plants; he bended the very metals to his use, and gradually made all nature subservient to it. As it was natural that time should cause many things to be invented, it must also cause others to be forgotten, at least by the greater part of mankind. Those first arts, which Noah had preserved, and which we find ever flourishing in the

B. C. the countries where mankind was firſt eſtabliſhed, were loſt as men removed from them. Theſe muſt either be learned anew, in proceſs of time; or thoſe, who had preſerved them, muſt reconvey them to the reſt. Therefore ſee we every thing come from thoſe lands always inhabited, where the principles of the arts remained entire; and even there were daily made many important diſcoveries. The knowlege of God, and the memory of the creation, were preſerved there; but began to decay. Ancient traditions were now falling into oblivion and obſcurity; the fables, which ſucceeded, retained but groſs idea's of them; falſe deities multiplied; and this gave occaſion to the calling of Abraham. Y.W.

III. Epoch. The calling of Abraham. Third age of the world. 1921.

FOUR hundred twenty-ſix years after the deluge, when men walked every one in his own way, and grew forgetful of him that made them; God, to ſtop the progreſs of ſo great an evil, in the midſt of corruption, began to ſet apart a choſen people for himſelf. Abraham was 2083. made choice of, to be the ſtock and father of all believers. God called him into the land of Canaan, where he meant to eſtabliſh his worſhip, and the children of that patriarch; whom he had reſolved to multiply as the ſtars of heaven, and as the ſand of the ſea. To the promiſe he made him, of giving that land to his offſpring, he added ſomewhat far more

B. C. glorious, that mighty bleſſing, which was Y.W.
to be ſhed upon all the nations of the
world, in Jeſus Chriſt proceeding from
his race. It is that Jeſus Chriſt, whom
Abraham honors in the perſon of the
Heb. vii. 1, 2, 3. and fol. high-prieſt Melchiſedec, who repreſents
him; to him he pays the tithe of the
ſpoil he has won from the vanquiſhed
kings; and by him he is bleſſed. Poſ-
ſeſſed of immenſe riches, and of a power
which equalled that of kings, Abraham
preſerved the primitive manners; he led
always a plain and paſtoral life, which,
however, wanted not its magnificence; as
that patriarch chiefly ſhowed in exerciſing
1897. hoſpitality to all men. Heaven furniſhed 2107.
him with gueſts; angels imparted to him
the counſels of God; he believed, and
in every thing approved himſelf full of
faith and piety. In his time Inachus,
the moſt ancient of all the kings ac-
knowleged by the Greeks, founded the
1856. kingdom of Argos. After Abraham we 2148.
find Iſaac his ſon, and Jacob his grand-
ſon, imitators of his faith and ſimplicity
in the ſame paſtoral life. God repeats
to them alſo, the promiſes he had made to
their father; and conducts them, as he
1759. had done him, in all things. Iſaac bleſ- 2245.
ſes Jacob, to the prejudice of Eſau,
his elder brother; who, though decei-
ved in appearance, executes in effect the
counſels of God. Jacob, whom God
protected, in every thing excelled Eſau.

An

B. C. An angel, with whom he had a conflict Y. W.
full of myſtery, gave him the name of
Iſrael; whence his children are called
Iſraelites. To him were born the twelve
patriarchs, fathers of the twelve tribes
of the Hebrew people; among others
Levi, from whom were to proceed the
miniſters in ſacred things; Judah, from
whom was to ſpring, together with the
royal race, the Chriſt, king of kings,
and lord of lords; and Joſeph, whom
Jacob loved above all his other children.
Here open to us new ſecrets of the
divine providence. We ſee before all
things the innocence and wiſdom of
young Joſeph, ever an enemy to vice,
and careful to reprove it in his brethren;
his myſterious and prophetical dreams;
his brethren jealous, and jealouſy a ſe-
cond time the cauſe of paricide; that
1728. great man ſold; the fidelity he obſerves 2276.
to his maſter, and his admirable chaſti-
1717. ty; the perſecutions it draws upon him; 2287.
his impriſonment and conſtancy; his
predictions; his miraculous deliverance;
1715. that famous interpretation of Pharaoh's 2289.
dreams; the merit of ſo great a man
acknowleged; his exalted genius and
upright heart, and the protection of
God, who gives him rule wherever he
1706. is; his foreſight, wiſe counſels, and ab- 2298.
ſolute power in the kingdom of the low-
er Egypt; and this the means of pre-
ſerving his father Jacob and his family.

B. C. That family favored by God is thus set- Y. W.
tled in that part of Egypt, of which Tanis was the capital, and of which the kings took all the name of Pharaoh. Ja-
1689. cob dies: and a little before his death 2315.
makes that celebrated prophecy, where, discloſing to his children the ſtate of their poſterity, he points out particularly to Judah the times of the Meſſiah, who was to ſpring from his race. The houſe of that patriarch in a little time becomes a great people; this prodigious multiplication excites the jealouſy of the Egyptians; the Hebrews are unjuſtly hated, and unmercifully perſecuted:
1571. God raiſes Moſes their deliverer, whom 2433
he ſaves from the waters of the Nile, and makes him fall into the hands of Pharaoh's daughter; ſhe brings him up as her own ſon, and cauſes him to be inſtructed in all the wiſdom of the Egyptians. In thoſe days the people of E-
1556. gypt ſettled in diverſe parts of Greece. 2448.
The colony, which Cecrops brought from Egypt, built twelve cities; or rather twelve towns, of which he compoſed the kingdom of Athens; and there he eſtabliſhed the gods, together with the laws of his country. A little after happened Deucalion's deluge in Theſſaly, confounded by the Greeks with the univerſal flood. Hellen, the ſon of Deucalion, reigned in Phthia, a country of Theſſaly, and gave his Name to Greece. His people,

Marm. Arund. ſeu Aegypt. 12 Art.

B. C. people, before called Greeks, took ever Y.W.
after the name of Hellenes, though the
Latins have preſerved the ancient name.
About the ſame time Cadmus, the ſon of
Agenor, carried a colony of Phenicians
into Greece, and founded the city of
Thebes in Beotia. The gods of Syria
and Phenicia came into Greece with
1531. him. Meantime Moſes was advancing 2473.
in age. When forty years old, he de-
ſpiſed the riches of the court of Egypt;
and, touched with the afflictions of his
brethren the Iſraelites, he endangered
himſelf for their relief. But ſo far were
they from availing themſelves of his
zeal and courage, that they expoſed him
to the rage of Pharaoh, who reſolved
his ruin. Moſes fled out of Egypt into
Arabia, to the land of Midian; where
his virtue, ever ready to ſuccor the op-
preſſed, found him a ſecure retreat. This
great man, loſing hopes of delivering his
people, or waiting a better opportunity,
had ſpent forty years in feeding the flocks
1491. of Jethro his father-in-law, when he ſaw 2513.
the burning buſh in the deſart, and heard
the voice of the God of his fathers, who
ſent him back into Egypt to bring his
brethren out of bondage. There appear
the humility, the courage, and the mi-
racles of that divine lawgiver; the hard-
neſs of Pharaoh's heart, and the plagues
God ſends upon him; the paſſover, and
next day the paſſage of the Red Sea;

B. C. Pharaoh and the Egyptians buried in the waters, and the total deliverance of the Israelites. Y. W.

IV. Epoch. Moses, or the written law.

HERE begin the times of the written law. It was given to Moses 430 years after the calling of Abraham, 856 after the deluge, and in the same year that the Hebrew people came out of Egypt. This date is remarkable, being used to denominate all the time from Moses to Jesus Christ. All that is called the time of the written law, to distinguish it from the preceding, called the time of the law of nature, in which men had nothing to direct them but natural reason, and the traditions of their ancestors.

1491. 2513.

God then, having freed his people from the tyranny of the Egyptians, in order to conduct them into the land where he will be served; ere he settle them in it, sets before them the law, by which they are there to live. He writes with his own hand upon two tables, which he gives to Moses on the top of mount Sinai, the foundation of that law, that is, the decalogue, or ten commandments; which contain the first principles of the worship of God, and of human society. To the same Moses he dictates the other precepts, by which he appoints the tabernacle, a figure of the time to come; the ark, where God manifested himself by his oracles, and where the tables

Heb. ix. 9, 23.

B. C. tables of the law were depoſited; the Y.W.
promotion of Aaron the brother of Moſes; the high-prieſthood, or pontificate, a dignity appropriated to him and his ſons; the ceremonies of their conſecration, nay the faſhion of their myſterious habits; the functions of the prieſts, the ſons of Aaron; thoſe of the Levites, with other religious rites; and, what is ſtill more excellent, the rules of manners, the polity and government of his choſen people, to whom he will himſelf be legiſlator. This is what is ſignified by the epoch of the written law. Then we ſee the journey continued in the wilderneſs; the revolts, idolatries, chaſtiſements, and conſolations of the people of God, whom that almighty lawgiver forms gradually by this means;

1452. the conſecration of Eleazar the high- 2552.
prieſt, and the death of his father Aaron; the zeal of Phinehas, ſon of Eleazar, and the prieſthood confirmed to his deſcendants by a particular promiſe. During theſe times the Egyptians continue ſettling their colonies in different parts, particularly in Greece; where Danaus, an Egyptian, makes himſelf king of Argos, and diſpoſſeſſes the ancient kings

1451. of Inachuſſes line. Towards the end of 2553.
the journeyings of the people of God in the wilderneſs, we ſee the beginning of the wars, which the prayers of Moſes render ſucceſful. He dies, and leaves

the

B. C. the Israelites their whole history, carefully digested from the origin of the world to the time of his death. That history is continued by the command of Joshua and his successors. It was afterwards divided into several books, handed down to us under the titles of Joshua, Judges, and the four books of Kings. The history which Moses had written, and in which the whole law was contained, was also parted into five books, called the Pentateuch, which are the foundation of religion. After the death of the man of God, we find the wars of
1445. Joshua, the conquest and division of the holy land, and the rebellions of the people, who are at various times chastised and reestablished. Here are to be seen
1405. the victories of Othniel, who delivers them from the tyranny of Cushan, king of Mesopotamia; and, fourscore years after, that of Ehud over Eglon, king of
1325. Moab. About this time the Phrygian Pelops, son of Tantalus, reigns in the
1322. Peloponnese, and gives his name to that famous country. Belus, king of the Chaldeans, receives divine honors from that people. The ungrateful Israelites
1305. fall again into servitude. Jabin, king of Canaan, subjects them; but Deborah the propheteſs, who judged the people,
1285. and Barak, the son of Abinoam, defeat Sisera, the general of that monarch's ar-
1245. mies. Forty years after, Gideon, victorious

Y. W.
2559.
2599.
2679.
2682.
2699.
2719.
2759.

B. C. torious without fighting, purſues and Y.W.
1236. overthrows the Midianites. Abimelech, 2768.
his ſon, uſurps the ſovereign power by murdering his brothers, exerciſes it tyrannically, and loſes it at laſt with his life. Jephthah ſtains his victory by a
1187. ſacrifice, which cannot be excuſed but 2817.
by a ſecret command from God, of which he has not been pleaſed to communicate aught to us. During this age occur ſome very conſiderable events among the Gentiles; for, if we follow the compu-
Herod. l. 1. c. 26. tation of Herodotus, which ſeems the moſt exact, we muſt place in theſe times,
1267. 514 years before Rome, and in the time 2737.
of Deborah, Ninus the ſon of Belus, and the foundation of the firſt empire of the Aſſyrians. The ſeat of it was eſtabliſhed at Nineveh, an ancient and al- Gen. x.
ready famous city, but beautified and 11.
adorned by Ninus. Thoſe who give 1300 years to the firſt Aſſyrians, go upon the antiquity of the city; and Herodotus, who allows them but 500, ſpeaks only of the duration of the empire; which they began under Ninus, ſon of Belus, to extend into upper Aſia. A little after, and during that conqueror's reign,
ought to be placed the foundation, or Joſh. xix. 29.
1252. rebuilding of the ancient city of Tyre, 2752.
ſo celebrated for her navigation and co- Joſeph.
lonies. Some time after Abimelech, we Antiq. 8. 21.
find the famous conflicts of Hercules, ſon of Amphitryon; and thoſe of Theſeus,

B. C. seus, king of Athens, who made but one city of the twelve towns of Cecrops, and gave a better form of government to the Athenians. In the days of Jephthah, while Semiramis, widow of Ninus, and guardian of Ninyas, enlarged the empire of the Assyrians by her conquests, the celebrated city of Troy, already taken once by the Greeks under Laomedon, her third king, was again
1184. reduced to ashes by the Greeks, under Priam, son of Laomedon, after a siege of ten years. Y. W. 2820.

V Epoch. The taking of Troy.

THIS Epoch of the destruction of Troy, which happened about the 308th year after the going out of Egypt, and 1164 years after the deluge, is considerable, as well for the importance of so signal an event, celebrated by the two greatest poets of Greece and Italy; as because to this date may be referred whatever is most remarkable in the times called fabulous, or heroic; fabulous, on account of the fables, in which the histories of those times are involved; heroic, on account of those, whom the poets have stiled sons of the gods, and heroes. They lived not far from this period: for in the days of Laomedon, Priam's father, appear all the heroes of the Golden Fleece; Jason, Hercules, Orpheus, Castor and Pollux, and the rest, whom you very well know: in the time of Priam himself, during the latter siege of Troy, we

Fourth age of the world.
1184. 2820.

B. C. we ſee Achilles, Agamemnon, Mene- Y.W.
laus, Ulyſſes, Hector, Sarpedon ſon of Jupiter, Æneas ſon of Venus, whom the Romans acknowlege their founder; and ſo many others, from whom illuſtrious families and whole nations have gloried to deſcend. This Epoch is, therefore, proper to collect whatever is moſt certain or moſt beautiful in the fabulous times. But what we find in ſacred hiſ-
1117. tory is every way more remarkable: the 2887.
prodigious ſtrength of Samſon, and his
1116. amazing weakneſs; Eli the high-prieſt, 2888.
venerable for his piety, and unfortunate
1095. in the wickedneſs of his children; Sa- 2909.
muel, an irreproachable judge, and a prophet choſen of God to anoint the kings; Saul, the firſt king of the people of God, his victories, his preſumption in ſacrificing without prieſts, his diſobedience ill juſtified by the pretence of religion, his reprobation, his fatal fall. In this period Codrus, king of Athens, laid down his life to ſave his people, and by his death procured them victory. His ſons, Medon and Nileus, diſpute the kingdom. On this occaſion the Athenians aboliſhed the regal dignity, and declared Jupiter ſole king of the people of Athens. They created governors, or perpetual preſidents, but liable to give account of their adminiſtration. Theſe magiſtrates were called Archons. Medon, ſon of Codrus, was the firſt who

B. C. exercised this magistracy; and it continued long in his family. The Athenians spred their colonies over that part of the less Asia, which was called Ionia. The Eolian colonies were planted much about the same time, and all the less Asia was filled with Grecian cities. After Y.W.

1055. Saul, appears a David, that admirable shepherd, the vanquisher of the proud Goliath, and of all the enemies of the people of God; a great king, a great conqueror, a great prophet, worthy to sing the wonders of divine omnipotence! 2949.

1034. a man, in short, after God's own heart, as himself terms him, and who, by his penitence, made his very crime turn to 2970.

1014. his creator's glory. To this pious warrior succeeded his son, the wise, the 2990.

1012. just, the peaceful Solomon; whose hands, undefiled with blood, were judged worthy to build the temple of God. 2992.

VI. Epoch. Solomon, or the temple finished. Fifth age of the world.

About the 3000th year of the world, the 488th from the going out of Egypt, and, to adjust the times of sacred history with those of profane, 180 years after the taking of Troy, 250 before the foundation of Rome, and 1000 years before Jesus Christ, did Solomon complete that stupendous edifice. He solemnized the

1004. dedication of it with extraordinary piety 3000.

1003. and magnificence. This celebrated action is followed by other wonders of Solomon's reign, which concludes with shameful weaknesses. He gives himself 3001.

up

B. C. up to the love of women; he fails in head and heart, and his piety degenerates into idolatry. God, juſtly provoked, ſpares him in remembrance of David, his ſervant: but ſuffers not his ingratitude wholely to paſs unpuniſhed: he divides his kingdom after his death, Y.W.

975. and under his ſon Rehoboam. The brutal pride of this young prince made him loſe ten tribes, whom Jeroboam turned aſide from their God, and from their king. To prevent their returning to the kings of Judah, he prohibited their going to ſacrifice at the temple of Jeruſalem; and ſet up golden calves, to which he gave the name of the God of Iſrael, that the alteration might ſeem the leſs ſtrange. The ſame reaſon made him retain the law of Moſes, which he interpreted in his own way; but cauſed almoſt all its polity, as well civil as ſacred, to be obſerved; ſo that the Pentateuch remained ever in veneration among the ſeceding tribes. 3029.

1. Kings xii. 32.

Thus was the kingdom of Iſrael ſet up againſt the kingdom of Judah. In that of Iſrael, triumphed impiety and idolatry. Religion, often clouded in that of Judah, ſtill kept ſome footing there. In thoſe days the kings of Egypt were powerful. The four kingdoms

969. were united under that of Thebes. Seſoſtris, that famous Egyptian conqueror, is thought to be Shiſhak, king of Egypt, 3035.

B. C. whom God made the inſtrument of chaſ- Y. W.
tiſing the impiety of Rehoboam. In the
reign of Abijam, ſon of Rehoboam, we
ſee the famous victory, which the piety
of that prince obtained over the ſchiſma-
tic tribes.

917. His ſon Aſa, though for piety com- 3087.
mended in ſcripture, is there deſcribed
as a man, who in ſickneſs relied more
upon the aid of medicine, than upon the
924. goodneſs of God. In his time, Omri, 3080.
king of Iſrael, built Samaria, where he
914. erected the throne of his kingdom. This 3090.
period is ſucceeded by Jehoſhaphat's ad-
mirable reign; where flouriſh piety, juſ-
tice, navigation, and the art of war.
While he exhibited another David to the
kingdom of Judah, Ahab and his wife
Jezebel, who reigned in Iſrael, to the
idolatry of Jeroboam added all the impie-
899. ties of the Gentiles. They both periſh- 3105.
ed miſerably. God, who had born with
their idolatries, reſolved to avenge on
them the blood of Naboth, whom they
had cauſed to be put to death, for ha-
ving refuſed, as the law of Moſes en-
joined him, to ſell them the inheritance
of his fathers. Their ſentence was pro-
nounced to them by the mouth of the
897. prophet Elijah. Ahab was ſlain ſome 3107.
time after, notwithſtanding the precau-
tions he took for his ſafety. About this
892. time muſt be placed the foundation of 3112.
Carthage, which Tyrian Dido built in

a

B. C. a ſituation, where, after the example of Y.W.
Tyre, ſhe might trade to advantage, and aſpire to the empire of the ſea. It is not eaſy to fix the time, when it took the form of a commonwealth; but the mixture of the Tyrians and Africans made it a city at once martial and mercantile.
888. The ancient hiſtorians, who put its origin before the deſtruction of Troy, would make it conjectured, that Dido rather enlarged and fortified it, than that ſhe laid its foundations. 3116.
The face of affairs changed in the kingdom of Judah. Athaliah, the daughter of Ahab and Jezebel, brought impiety along with her into the houſe of Jehoſhaphat. Jehoram, the ſon of ſo pious a prince, choſe rather to imitate his father-in-law, than his father. The hand of God was upon him. His reign was ſhort, and his end dreadful. In the midſt of theſe chaſtiſements, God wrought unheard of wonders, even in behalf of the Iſraelites, whom he was willing to call to repentance. They ſaw, unconverted, the miracles of Elijah and Eliſha, who propheſied during the reigns of Ahab and
Marm. Arund. five of his ſucceſſors. In this period Homer flouriſhed, as did Heſiod thirty years before him. The primitive manners which they repreſent to us, and the veſtiges of the ancient ſimplicity, which they ſtill with great dignity retain, are of no ſmall uſe to our underſtanding an-

B. C. 884. tiquities much more remote, and the divine simplicity of scripture. Behold now dreadful scenes in the kingdoms of Judah and Israel! Jezebel, by Jehu's order, thrown headlong from the top of a tower! In vain had she painted her face, and tired her head: Jehu trampled her under his horses feet: he smote Joram, king of Israel, the son of Ahab: the whole house of Ahab was extirpated, and had well nigh drawn that of the kings of Judah into its destruction. King Ahaziah, son of Jehoram, king of Judah, and of Athaliah, was slain in Samaria with his brethren, as a kinsman and friend to the children of Ahab. As soon as this news was brought to Jerusalem, Athaliah resolved to dispatch all that remained of the seed royal, without sparing her own children; and to reign by the destruction of all her family. Only Jehoash, the son of Ahaziah, a child yet in the cradle, was stolen from the fury of his grandmother. Jehosheba, sister of Ahaziah, and wife of Jehoiada the high-priest, hid him in the house of God, and saved that precious remnant of the house of David. Athaliah, who believed him murdered with the rest, lived without fear. Lycurgus now gave laws to Lacedemon. He is blamed for having calculated them all for war, after the example of Minos, whose institutions he had followed; and for

Y. W. 3120.

Plato de Rep. l. viii. de leg. lib. i. Arist. Polit. lib. xi. c. 9.

B. C. for having little conſulted the modeſty of the women, while, in order to make ſoldiers, he obliged the men to ſo laborious and temperate a life. Nothing ſtirred in Judea againſt Athaliah; ſhe thought herſelf ſecured by a reign of ſix years: but God was bringing her up an avenger in the ſacred ſanctuary of his
878. temple. When he had attained his ſeventh year, Jehoiada ſhowed him to ſome of the chief captains of the royal army, whom he had carefully prepared for ſuch a diſcovery; and, with the aſſiſtance of the Levites, he crowned the young king in the temple. All the people readily acknowleged him the heir of David and of Jehoſhaphat. Athaliah, at the alarm, coming to quell the conſpiracy, was dragged without the ranges of the temple; and received the treatment, which her crimes deſerved. So long as Jehoiada lived, Jehoaſh cauſed the law of Moſes to be kept: but, after the death of that good high-prieſt, being corrupted by the flatteries of his courtiers, with them he gave himſelf up
840. to idolatry. The high-prieſt Zechariah, ſon of Jehoiada, made bold to reprove him; and Jehoaſh, unmindful of what he owed to his father, commanded him to be ſtoned. Vengeance ſoon over-
839. took him. The year following Jehoaſh, defeated by the Syrians, and fallen into contempt, was aſſaſſinated by his own

Y.W. 3126. 3164. 3165.

B. C. servants; and Amaziah his son, a better man than he, was placed upon the Y.W.

825. throne. The kingdom of Israel, brought low by the victories of the kings of Syria, and by civil wars, recovered its strength under Jeroboam II. more pious than his predecessors. Uzziah, otherwise called Azariah, son of Amaziah, governed the kingdom of Judah 3179.

810. with no less glory. This is that famous Uzziah, who was smitten with leprosy, and so many times reproved in scripture, for having, in his latter days, presumed to invade the priest's office; and for having, contrary to the prohibition of the law, offered incense on the altar of perfumes. It behoved to sequester him, king as he was, according to the law of Moses; and Jotham his son, who was afterwards his successor, governed the kingdom wisely. Under the reign of Uzziah, the holy prophets, the chief of whom at that time were Hosea and Isaiah, began to publish their prophecies in writing; and in particular books, the originals of which they deposited in the temple, for a monument to posterity. The prophecies of less extent, and orally delivered, were registered, according to custom, in the archives of the temple, with the history 3194.

776. of their respective times. The Olympic games, instituted by Hercules, and long discontinued, were revived. From this 3228.

revival

B. C. revival are deduced the Olympiads, by Y.W.
which the Greeks reckoned their years.
At this period end the times, which
Varro calls fabulous, becauſe till this
date profane hiſtory is full of confuſion
and fable; and the hiſtorical times be-
gin, in which the affairs of the world
are related by more faithful and more
preciſe narratives. The firſt Olympiad
is diſtinguiſhed by the victory of Cho-
rebus. They returned every fifth year,
and after the revolution of four. There,
in an aſſembly of all Greece, at Piſa
firſt, and afterwards at Elis, were cele-
brated thoſe famous combats, in which
the victors were crowned with incredi-
ble applauſe. Thus exerciſes were had
in honor; and Greece became daily
ſtronger, and more polite. Italy was
ſtill almoſt quite ſavage. The Latin
kings of the poſterity of Eneas reigned
at Alba. Phul was king of Aſſyria.
He is thought to be father of Sardana-
palus, called, according to the Eaſtern
manner, Sardan-Pul; that is, Sardan,
the ſon of Pul. Some too are of opi-
nion, that this Phul, or Pul, was the
king of Niniveh, who repented, with
all his people, at the preaching of Jo-
771. nah. This prince, attracted by the 3233.
troubles of the kingdom of Iſrael, mar-
ched to invade it; but, pacified by Me-
nahem, he confirmed him in the throne
he had uſurped by violence, and received,

by

B. C. by way of acknowlegement, the tribute of a thouſand talents. In the reign of his ſon Sardanapalus, and after Alcmeon, the laſt perpetual Archon of the Athenians, that people, whoſe humor inſenſibly led them to a popular government, diminiſhed the power of their magiſtrates, and reduced the adminiſtration of the Archons to ten years. The firſt of this kind was Charops. Romulus and Remus, deſcended from the ancient kings of Alba, by their mother Ilia, reſtored their grandfather Numitor to the throne of Alba, whom his brother Amulius had diſpoſſeſſed of it; and, immediately after, they founded Rome, while Jotham reigned in Judah. Y. R.

THAT city, which was one day to be miſtreſs of the world, was founded towards the end of the third year of the ſixth Olympiad; about four hundred and thirty years after the taking of Troy, 754. from which the Romans imagined their anceſtors ſprung; and ſeven hundred fifty-three years before Jeſus Chriſt. Romulus, brought up hardily, among ſhepherds, and continually employed in warlike exerciſes, dedicated that city to the God of war, whom he called his father. VII. Epoch. Romulus, or Rome founded. 3250. Years of Rome.

748. About the time of Romes infancy, happened the fall of the firſt Aſſyrian empire, through the ſoftneſs of Sardanapalus. The Medes, a warlike poople, animated by Arbaces, their governor, ſet 6.

B. C. all the ſubjects of that effeminate prince Y. R.
an example of deſpiſing him. All
revolted againſt him; and he periſhed at
laſt in his capital city, where he was
forced to burn himſelf, with his wo-
men, his eunuchs, and his riches. From
the ruins of that empire we behold
three great kingdoms ariſe. Arbaces, or
Orbaces, by ſome called Pharnaces, gave
liberty to the Medes; who, after a pretty
long anarchy, had ſome very powerful
kings. Beſide this, immediately after
747. Sardanapalus, we ſee a ſecond kingdom 7.
of the Aſſyrians appear, of which Nine-
veh continued the capital; and a king-
dom of Babylon. Theſe two laſt kingdoms
were not unknown to profane authors,
and are celebrated in ſacred ſtory. The
ſecond kingdom of Nineveh was found-
ed by Tilgath, or Tiglath, ſon of Pile-
ſer; called, for that reaſon, Tiglath-
pileſer: to whom ſome give alſo the
name of Ninus the younger. Baladan,
by the Greeks named Beleſis, eſtabliſh-
ed the kingdom of Babylon, where he
is known by the name of Nabonaſſar.
Hence the era of Nabonaſſar, famous
with Ptolemy and the ancient aſtrono-
mers, who reckoned their years from that
princes reign. It is proper here to take
notice, that the word Era ſignifies a
number of years, begun at a certain peri-
od diſtinguiſhed by ſome great event.
740. Ahaz, an impious and wicked king of 14.
Judah,

B. C. Judah, ſore preſſed by Rezin, king Y. R.
of Syria, and by Pekah, ſon of Remaliah, king of Iſrael, inſtead of having recourſe to God, who raiſed thoſe enemies to puniſh him, ſent and invited Tiglath-pileſer, the firſt king of Aſſyria, or of Nineveh, who reduced the king of Iſrael to the loweſt extremity, and totally ruined that of Syria; but at the ſame time ravaged the kingdom of Judah, which had implored his aſſiſtance. Thus the kings of Aſſyria learned the road to the Holy Land, and reſolved the conqueſt of it. They began with the kingdom of Iſrael, which
721. Shalmaneſer, ſon and ſucceſſor of Tiglath-pileſer, utterly deſtroyed. Hoſhea, 33.
king of Iſrael, had relied on the aid of Sabacon, otherwiſe named Sua, or So, king of Ethiopia, who had invaded Egypt. But that mighty conqueror was not able to deliver him out of the hand of Shalmaneſer. The ten tribes, among whom the worſhip of God was extinguiſhed, were carried away to Nineveh; and, ſcattered among the Gentiles, were ſo loſt, that no trace of them could be found. Some few, left behind, were mixed with the Jews; and made a ſmall part of the kingdom of Judah. At this time happened the death of Romu-
715. lus. He was ever at war, and ever vic- 39.
torious; but, in the midſt of wars, he laid
714. the foundations of religion and laws. A 40.
long

B. C. long peace afforded Numa, his ſucceſſor, Y. R.
opportunity of finiſhing the work. He
formed the religion, and civilized the
manners of the Roman people. In his
time colonies from Corinth, and ſome
other cities of Greece, founded Syracuſe
in Sicily, Crotona, Tarentum, and per-
haps other cities in that part of Italy, to
which former Greek colonies, who had
overſpred the country, had already given
the name of Great Greece. Meanwhile
Hezekiah, the moſt pious and righteous
of all the kings ſince David, reigned in
710. Judea. Sennacherib, ſon and ſucceſſor 44.
to Shalmaneſer, beſieged him in Jeruſa-
lem with an innumerable hoſt, which
was cut off in one night by the hand of
an Angel. Hezekiah, delivered in ſo
wonderful a manner, ſerved God, with
all his people, more faithfully than ever.
698. But after that princes death, and under 56.
his ſon Manaſſeh, the ungrateful peo-
ple forgot God, and fell into many
687. enormities. The popular ſtate was then 67.
forming among the Athenians; and they
began to elect annual Archons, the firſt
of whom was Creon. While impiety
increaſed in the kingdom of Judah, the
power of the kings of Aſſyria, who were
to be its ſcourges, advanced under Eſar-
681. haddon, the ſon of Sennacherib. He 73.
united the kingdom of Babylon with
that of Nineveh, and equalled in the
greater Aſia the empire of the firſt Aſ-
ſyrians.

B. C. 677. Syrians. Under his reign the Cuthites, a people of Assyria, afterwards called Samaritans, were sent to inhabit Samaria. These joined the worship of God to that of idols; and obtained, of Esarhaddon, an Israelitish priest; who taught them the service of the God of the country, that is, the ceremonies of the law of Moses. God, not willing that his name should be utterly abolished in a land which he had given to his people, left his law there for a testimony: but their priest gave them only the books of Moses, which the ten revolted tribes had retained in their schism. The scriptures composed afterwards by the prophets, who sacrificed in the temple, were held in detestation among them; which is the reason the Samaritans receive only the Pentateuch to this day.

Y. R. 77.

2 Kings, xvii. 24. Ezr. iv. 2.

2 Kings, xvii. 27, 28, &c.

While Esarhaddon and the Assyrians were so powerfully establishing themselves in the greater Asia, the Medes began also to render themselves considerable. Dejoces, their first king, named Arphaxad in scripture, founded the stately city of Ecbatana; and laid the foundations of a great empire. They had placed him on the throne, to crown his virtues; and to put an end to the disorders, which anarchy caused among them. Conducted by so great a king, they supported themselves against their neighbors; but did not extend their dominion.

Herod. lib. i. c. 27.

B. C. minion. Rome was growing, but weak- Y. R.
671. ly. Under Tullus Hostilius, her third 83.
king, and by the famous combat of the Horatii and Curiatii, Alba was conquered and destroyed. Her citizens incorporated in the victorious city, considerably enlarged and strengthened it. Romulus was the first, who had practised this method of augmenting the city; into which he admitted the Sabines, and other vanquished nations. They forgot their overthrow, and became loyal subjects. Rome, by extending her conquests, formed her soldiery; and under Tullus Hostilius she began to learn that excellent discipline, which rendered her afterwards mistress of the world. The
670. kingdom of Egypt, weakened by its long 84.
divisions, was recovering under Psammetichus. This prince, who owed his crown to the Ionians and Carians, allowed them to settle in Egypt, till then shut up to strangers. On this occasion the Egyptians commenced commerce with the Greeks; from this time likewise the history of Egypt, hitherto mixed with pompous fables, through the artifice of the priests, begins, according to Herodotus, to enjoy some certainty. Meanwhile the kings of Assyria were growing more and more formidable to all the East. Saosduchin, son of Ezarhaddon, called Nabuchodonosor in the
657. book of Judith, defeated, in a pitched 97.

Herod. lib. i. c. 95.

B. C. battle, Arphaxad, king of the Medes, Y. R.
whoever he be. If not Dejoces himself,
the first founder of Ecbatana; it may be
Phraortes, or Phraates, his son, who
reared her walls. Flushed with his vic-
tory, the proud king of Assyria under-
took the conquest of the whole earth. 98.
656. With this design he passed the Euphra-
tes, and ravaged all before him as far as
Judea. The Jews had provoked God,
by giving themselves up to idolatry, after
the example of Manasseh; but they had
repented with that prince, wherefore
God took them also into his protection.
The conquests of Nabuchodonosor and
Holofernes, his general, were stopped
all at once by the hand of a woman. De-
joces, though beaten by the Assyrians,
left his kingdom in a condition of ad-
vancing under his successors. While
Phraortes, and Cyaxares the son of
Phraortes, subdued Persia, and pushed
642. their conquests into the less Asia, as far 112.
as the banks of the Halys, Judea beheld
641. the wicked reign of Amon, the son of 113.
Manasseh, pass away; and Josiah, the
son of Amon, wise from a child, labo-
red to repair the breaches made by the
impiety of the kings, his predecessors.
Rome, whose king was Ancus Martius,
subdued under his conduct some of the
Latins; and, continuing to make citi-
zens of her enemies, shut them up within
the compass of her walls. The people

of

B. C. of Veii, already weakened by Romulus, Y. R.
626. ſuffered new loſſes. Ancus puſhed his 128.
conqueſts as far as the neighboring ſea,
and built the city Oſtia at the mouth of
the Tiber. At this time the kingdom
of Babylon was invaded by Nabopolaſ-
ſar. That traitor, whom Chinaladan,
otherwiſe Sarac, had made general of his
armies againſt Cyaxares, king of the
Medes, joined Aſtyages, ſon of Cyax-
ares; took Chinaladan in Nineveh, de-
ſtroyed that great city ſo long miſtreſs
of the Eaſt, and mounted his maſter's
throne. Under this ambitious prince
Babylon grew proud. Judea, whoſe
impiety increaſed beyond meaſure, had
624. every thing to fear. Good king Joſiah, 130.
by his profound humility, ſuſpended for
a while the puniſhment his people had
deſerved: but the evil waxed greater
610. under his children. Nebuchadnezzar II. 144.
607. more terrible than his father Nabopo- 147.
laſſar, ſucceeded him. That prince,
bred up in pride, and continually exer-
ciſed in war, made prodigious conqueſts
both in the Eaſt and Weſt; and Baby-
lon threatened the whole earth with ſla-
very. Her threats ſoon took effect, with
regard to the people of God. Jeruſalem
was abandoned to the haughty conque-
ror, who took her three ſeveral times:
firſt, in the beginning of his reign, and
fourth year of the reign of Jehoiakim;
whence are dated the ſeventy years of

B. C. the Babyloniſh captivity mentioned by Y. R.
Jer. xxv. 1, 12. xxix. 10. the prophet Jeremiah: the ſecond time under Jeconiah, or Jehoiachin, ſon of
599. Jehoiakim; and the laſt time under Zedekiah, when the city was raſed to 155.
588. the ground, the temple reduced to aſhes, and the king carried captive to Babylon, with Seraiah the high-prieſt, and the greater part of the people. The moſt eminent of thoſe captives were the prophets Ezekiel and Daniel. Among them likewiſe are to be counted the three young men, whom Nebuchadnezzar could neither force to worſhip his image, nor had power to deſtroy by fire. Greece was now flouriſhing, and the ſeven wiſe men were rendering themſelves illuſtrious. Some time before the 166.
594. deſolation of Jeruſalem, Solon, one of thoſe ſeven ſages, gave laws to the Athenians, and eſtabliſhed liberty upon the foundation of juſtice; while the Phocians of Ionia carried their firſt colony
578. to Marſeilles. Tarquinius Priſcus, king of Rome, after ſubjecting part of Tuſcany, and adorning the city with magnificent works, finiſhed his reign. In 176.
566. his time the Gauls, conducted by Belloveſus, poſſeſſed themſelves of all the countries of Italy adjacent to the Po; while Segoveſus, his brother, led another body of the ſame nation a great way into Germany. Servius Tullius, Tarquin's ſucceſſor, inſtituted the Cenſus, or roll 188.

of

B. C. of the citizens diſpoſed into certain claſſes, by which that great city was regulated as a private family. Nebuchadnezzar beautified Babylon, who had enriched herſelf by the ſpoils of Jeruſalem and the Eaſt: but ſhe did not long enjoy Y. R.

562. them. That king, who had adorned her with ſo much magnificence, ſaw, upon his death-bed, the approaching ruin of the haughty city. His ſon Evil-merodach, having rendered himſelf odious by his debaucheries, had not reigned long, when he was ſlain by Nerigliſſor his brother-in-law, who uſurped 192. Abyd. apud Euſeb. l. ix. Præp. Evan. c. ult.

560. the kingdom. Piſiſtratus uſurped alſo the ſovereign authority in Athens, which he found means to maintain for the ſpace of thirty years, amidſt a number of viciſſitudes; and which he even left to his children. Nerigliſſor could not ſuffer the power of the Medes, who were growing great in the Eaſt; and therefore declared war againſt them. While Aſtyages, ſon of Cyaxares I. was preparing a vigorous reſiſtance, he died, and left the war to be ſupported by Cyaxares II. his ſon, called by Da- 194.

559. niel Darius the Mede. This laſt nominates general of his army, Cyrus, the ſon of Mandane his ſiſter, and of Cambyſes king of Perſia, which was ſubject to the empire of the Medes. The reputation of Cyrus, who had ſignalized himſelf in various wars under Aſtyages 195.

B. C. his grandfather, united moſt of the kings Y. R.
of the Eaſt under the ſtandards of Cy-
548. axares. He took Creſus king of Lydia 206.
in his capital, and made himſelf maſter
543. of his immenſe riches: he ſubdued the 211.
other allies of the kings of Babylon, and
extended his dominion, not only over
Syria, but even very far into Aſia Minor.
538. At laſt he marched againſt Babylon, 216.
took it, and ſubjected it to Cyaxares
his uncle; who, no leſs touched with
his fidelity than with his exploits, gave
him his only daughter and heireſs in
537. marriage. In the reign of Cyaxares, 217.
Daniel, already favored, under the pre-
ceding reigns, with ſeveral heavenly vi-
ſions, where he ſaw in manifeſt figures
ſo many kings and empires paſs before
him, learned by a new revelation thoſe
ſeventy famous weeks, in which the
times of the CHRIST, and the deſtiny of
the Jewiſh people are unfolded. They
were weeks of years, and ſo contained
490: a way of reckoning common a-
mong the Jews, who obſerved the ſe-
venth year, as well as the ſeventh day,
536. with a religious reſt. Some time after 218.
this viſion Cyaxares died, as did alſo
Cambyſes the father of Cyrus; and that
great man, who ſucceeded them, joined
the kingdom of Perſia, till then but ob-
ſcure, to the kingdom of the Medes, ſo
vaſtly enlarged by his conqueſts. Thus
was he peaceable maſter of the whole
Eaſt,

B. C. Eaſt, and founded the greateſt empire Y. R.
that had ever been in the world. But what is moſt material to the connexion of our epochs, is, that this great conqueror, in the firſt year of his reign, gave his decree for rebuilding the temple of God at Jeruſalem, and reeſtabliſhing the Jews in Judea.

We muſt ſtop a little at this period, which is the moſt intricate of all ancient chronology, through the difficulty of reconciling profane with ſacred hiſtory. You have doubtleſs, SIR, already obſerved, that what I relate of Cyrus is very different from what you have read of him in Juſtin; that he does not ſpeak a word of the ſecond kingdom of the Aſſyrians, nor of thoſe famous kings of Aſſyria and Babylon, ſo renowned in ſacred ſtory; and that, in ſhort, my account agrees very little with what that author tells us of the three firſt monarchies; that of the Aſſyrians ended in the perſon of Sardanapalus; that of the Medes, in the perſon of Aſtyages, grandfather of Cyrus; and that of the Perſians, begun by Cyrus, and deſtroyed by Alexander.

To Juſtin you may join Diodorus, with moſt of the Greek and Latin authors extant, who relate thoſe pieces of hiſtory in a different manner from that which I have followed, as more conformable to ſcripture.

But

B. C. Y. R.

But those, who wonder to find profane history in some places clash with sacred, should observe, at the same time, that it agrees still less with itself. The Greeks have related to us the actions of Cyrus in several different ways. He-
l. 1, c. 95. rodotus takes notice of three, besides that which he has followed; nor does he pretend it to be attested by authors of more antiquity or authority than the rest.
c. 214. He remarks also fairly, that the death of Cyrus is variously told; and that he has chosen the manner which appeared to him the most probable, without giving it greater weight. Xenophon, who served in Persia under the younger Cyrus, brother to Artaxerxes, had opportunity of informing himself more nearly concerning the life and death of the elder Cyrus, in the annals of the Persians, and tradition of the country; and whoever has the least acquaintance with antiquity, will not hesitate to pre-
Hier. in Dan. fer, with St. Jerom, Xenophon, so sage a philosopher, as well as so able a captain, to Ctesias, a fabulous author, whom most of the Greeks have copied, as Justin and the Latins have the Greeks; or even to Herodotus himself, though he be a most judicious writer. What determines me to this choice is, that Xenophon's history, more coherent and more probable in itself, has this additional advantage, that it is more conformable

B. C. formable to ſcripture; which, by reaſon of its antiquity, and the connexion of the affairs of the Jewiſh nation with thoſe of the Eaſt, would claim preference to all the Grecian hiſtories, though we did not moreover know that it were dictated by the Holy Ghoſt. Y. R.

As to the three firſt monarchies, what moſt of the Greeks have written of them has appeared doubtful to the wiſeſt men of Greece. Plato ſhows in general, under the name of the prieſts of Egypt, the Greeks profoundly ignorant of antiquity; and Ariſtotle has ranked among the fabulous authors, thoſe who treated the Aſſyrian affairs.

Plat. in Tim.

Ariſt. Polit. v. 10.

The matter is, the Greeks wrote late; and, willing to entertain Greece, ever curious, with ancient ſtories, they compoſed them from confuſed memoirs, which they contented themſelves with putting into an agreeable order, without much minding the truth.

And indeed the manner, in which the three firſt monarchies are generally ranged, is evidently fabulous: for, after overthrowing the Aſſyrian empire under Sardanapalus, the Medes are brought upon the ſtage, and then the Perſians; as if the Medes had ſucceeded to the whole power of the Aſſyrians, and the Perſians had eſtabliſhed themſelves on the ruin of the Medes.

But,

B. C. But, on the contrary, it seems cer- Y. R.
tain that, when Arbaces raised the Medes in revolt against Sardanapalus, he did only set them free, without subjecting to them the empire of Assyria. Herodotus distinguishes the time of their deliverance, from that of their first king Dejoces; and, according to the computation of the ablest chronologers, the interval must have been about forty years. It is farther certain, from the concurring testimony of that great historian and of Xenophon, not to mention others, that, during the time allotted to the empire of the Medes, Assyria had some very powerful kings, who were formidable to the whole East, and whose reign Cyrus overturned by the taking of Babylon.

Herod. l. 1, c. 26, 27.

Herod. l. 1. Xen. Cyrop. l. vi. &c.

If, then, most of the Greeks, and of the Latins, who have followed them, say nothing of those Babylonian kings; if they allow no rank to that great kingdom among the first monarchies, of which they relate the succession; in short, if we find little or nothing in their works of the famous kings Tiglath-pileser, Shalmaneser, Sennacherib, Nebuchadnezzar, and many others, so renowned in scripture and in the eastern histories; we must impute it, either to the ignorance of the Greeks, more eloquent in their narratives than curious in their enquiries; or to our having lost what

B. C. what was moſt authentic and moſt accu- Y. R.
rate in their hiſtories.

Indeed, Herodotus had promiſed a particular hiſtory of the Aſſyrians, which we have not; whether it has been loſt, or he has not had time to perform it: and we may believe that ſo judicious a hiſtorian would not have omitted the kings of the ſecond empire of the Aſſyrians; ſince Sennacherib, who was one of them, is ſtill to be found, by name, in the books we have of that great author, as king of the Aſſyrians and Arabians. Herod. l. i. c. 28, 47. Herod. lib. ii. c. 91.

Strabo, who lived in the time of Auguſtus, relates what Megaſthenes, an ancient author, near the days of Alexander, had left in writing about the famous conqueſts of Nabuchodonoſor, king of the Chaldeans; whom he makes to overrun Europe, penetrate Spain, and carry his arms as far as the pillars of Hercules. Elian names Thilgamus king of Aſſyria, who is, undoubtedly, the Tilgath, or Tiglath, of ſacred hiſtory; and Ptolemy gives us a catalogue of the princes, who ruled the great empires; among whom we find a long ſeries of kings of Aſſyria unknown to the Grecians, and whom it is eaſy to reconcile with ſacred ſtory. Strab. lib. xv. AElian. lib. xii. Hiſt. Animi. c. 21.

It were tedious to rehearſe what the Syrian annals, what Beroſus, Abydenus, or Nicolaus of Damaſcus, relate

to

B. C. to us. Josephus and Eusebius of Cesa- Y. R.
Jos. Ant. lib. ix. c. ult. x. c. 11. l. i. cont. Ap. Euseb. Praep. Evang. ix. rea have preserved the precious fragments of all those authors, as well as of a great many others, complete in their time; whose testimony confirms what the holy scripture tells us concerning the eastern antiquities, and particularly concerning the Assyrian stories.

For the monarchy of the Medes, to which most profane historians give the second place among great empires, as distinct from that of the Persians, it is certain that the scripture always joins them; and you see, SIR, that, beside the authority of the sacred books, the very order of facts demonstrates to what we ought to adhere.

The Medes before Cyrus, though powerful and considerable, were eclipsed by the greatness of the kings of Babylon. But Cyrus having conquered their kingdom, by the united force of the Medes and Persians, whose master he afterwards by lawful succession became, as we have observed, after Xenophon; it appears that the great empire, of which he was founder, must have taken its name from both nations: so that the empire of the Medes, and that of the Persians, were one and the same, though the glory of Cyrus gave the name of the Persians to prevail.

We may likewise imagine, that, before the war of Babylon, the kings of the

B. C. the Medes, having extended their con- Y. R.
queſts on the ſide of the Grecian colonies in Aſia Minor, were by this means famous among the Greeks; who aſcribed to them the empire of the greater Aſia, becauſe they knew none but them of all the kings of the Eaſt. Yet the kings of Niniveh and Babylon, more powerful, though leſs known to Greece, have been almoſt quite forgot in what Grecian hiſtories are extant; and the whole time from Sardanapalus to Cyrus has been given to the Medes.

Thus we need no longer be at ſo much pains to reconcile, in this particular, profane with ſacred hiſtory. For, what regards the firſt kingdom of the Aſſyrians, ſcripture glances only by the way; and names neither Ninus, the founder of that empire, nor, excepting Phul, any of his ſucceſſors: becauſe their hiſtory has no connexion with that of the people of God. As for the ſecond Aſſyrians, the Greeks have been either entirely ignorant of them; or, through not knowing them ſufficiently, have confounded them with the firſt.

When therefore any one objects thoſe Greek authors, who range the three firſt monarchies according to their fancy, and make the Medes ſucceed to the ancient empire of Aſſyria, without mentioning the new one, which the ſcripture exhibits ſo powerful; we have

B. C. only to anſwer, that they have not been Y. R.
acquainted with that part of hiſtory; and that they are no leſs repugnant to the moſt curious and beſt informed authors of their own nation, than to holy ſcripture.

And, what in one word cuts off the whole difficulty, is, that the ſacred authors, being nearer, both in time and ſituation, to the eaſtern kingdoms; writing, beſides, the hiſtory of a people, whoſe affairs are ſo interwoven with thoſe of the great empires; though they had no other than this advantage, might be ſufficient to ſilence the Greeks, and the Latins who followed them.

If, however, ſome will perſiſt in maintaining that noted order of the three firſt monarchies; and if, to keep for the Medes alone the ſecond rank which is given them, they will ſubject to them the kings of Babylon; yet, by owning that, after about a hundred years ſubjection, theſe regained their liberty by a revolt, they ſave in ſome meaſure the coherence of ſacred hiſtory; but agree little with the beſt profane hiſtorians, to whom holy writ is more favorable, in conſtantly uniting the empire of the Medes with that of the Perſians.

There yet remains to be diſcovered to you one of the cauſes of the obſcurity of thoſe ancient hiſtories. As the kings of the Eaſt aſſumed ſeveral names, or ſeveral

B. C. veral titles, which afterwards took place Y. R.
of their names; and, as different nations tranſlated or pronounced them differently, according to the idioms of each language, hiſtories ſo very ancient, of which ſo few authentic memoirs remain, muſt have been by that means very much obſcured. This confuſion of names has doubtleſs cauſed great confuſion in things themſelves, and in perſons; and hence the difficulty we find to ſituate, in Grecian ſtory, the kings, who have had the name of Ahaſuerus or Aſſuerus, as unknown to the Greeks, as known to the people of the Eaſt.

Who ſhould think, indeed, that Cyaxares were the ſame name with Aſſuerus, compounded of the word Ky, that is, Lord, and Axares, which manifeſtly coincides with Axuerus or Aſſuerus? Three or four princes have born this name, though they had others. Thus there is no doubt but Darius the Mede may have been an Aſſuerus or a Cyaxares; and every thing allows him either of the names. Were we not appriſed that Nebuchadnezzar, Nebuchadrezzar, Nabuchodonoſor, Nabuchodroſor, and Nabocolaſſar, or Nabopolaſſar, are one and the ſame name, or the name of one and the ſame man, we could hardly conceive it; and yet the thing is certain. It is a name taken from Nebo or Nabo, one of the gods

B. C. whom Babylon worſhipped, and variouſly inſerted in the names of her kings. Sargon is Sennacherib; Uzziah is Azariah; Zedekiah is Mattaniah; Joachas, or Jehoahaz, was alſo called Shallum. It is thought that So is the ſame as Sabacon king of Ethiopia. Aſaradon, pronounced, indifferently, Ezarhaddon or Aſorhaddan, is named Aſenaphar by the Cuthites. Sardanapalus is believed the ſame that ſome hiſtorians have named Sarak; and, by an oddity of unknown origin, the ſame king finds himſelf named by the Greeks Tonos Concoleros. We have already obſerved, that Sardanapalus was probably Sardan, the ſon of Phul or Pul. But who knows whether this Pul or Phul, mentioned in holy writ, be not the ſame as Phalaſar or Pileſer? For one of the ways of varying thoſe names was to abridge them, to lengthen them, to terminate them in various inflexions according to the genius of tongues. Thus Theglath Phalaſar, or Tiglath-pileſer, that is, Tiglath the ſon of Pileſer, might be one of the ſons of Phul or Pul, who, more vigorous than his brother Sardanapalus, had preſerved a part of the empire taken from his houſe. One might make out a long liſt of eaſtern princes, who have each had ſeveral different names in hiſtory: but a general hint of the cuſtom ſuffices. Nor was it unknown to the Y. R.

Latins,

B. C. Latins, among whom titles and adop- Y. R.
tions have multiplied names ſo variouſly. Thus the title of Auguſtus, and that of Africanus, became the proper names of Ceſar Octavianus and the two Scipio's; and thus were the Nero's Ceſars. It were idle to inſiſt upon a thing ſo known.

As for thoſe, who ſhall wonder at the infinity of years which the Egyptians
Herod. lib. iii. c. 153. give themſelves; I remit them to Herodotus, who aſſures us expreſsly, as we have juſt ſeen, that their hiſtory has no certainty but from the time of Pſammetichus, that is, ſix or ſeven hundred years before Jeſus Chriſt. But, if we ſhould prove embarraſſed with the duration commonly given to the firſt empire of the Aſſyrians, we have only to recol-
lib. i. c. 26. lect that Herodotus has reduced it to five hundred years, and that he is followed by Dionyſius of Halicarnaſſus, the moſt learned of hiſtorians, as well as by Appian. And thoſe, who after all find themſelves puzzled in the uſual computation of years, to range in them properly all the events and dates they ſhall believe certain, may roam as much at large as they pleaſe in the computation of the Septuagint; which the church leaves free to them, to place there at their eaſe what kings they have a mind to give Nineveh, with all the years allowed to their reign; all the dynaſties of the E-

B.C. gyptians, however they chooſe to ar- Y.R.
range them; and even the whole hiſtory of China, without ſtaying, if they cannot, till it be better underſtood.

I do not mean, SIR, to trouble you any more with the difficulties of chronology, which are very little material to you. This, indeed, was of too great importance not to be cleared up in this place: ſo, having told you what is ſufficient for our deſign, I reſume the ſeries of our epochs.

VIII. Epoch. Cyrus, or the Jews reſtored. Sixth age of the world.

IT was then 218 years after the foundation of Rome, 536 years before Jeſus Chriſt, at the expiration of the 70 years captivity in Babylon, and the ſame year that Cyrus founded the Perſian empire, that that prince, choſen of God to be the deliverer of his people, and reſtorer of his temple, put his hand

536. to the mighty work. Immediately after 218.
the publication of this decree, Zerubbabel, the ſon of Shealtiel, attended by Jeſhua, the ſon of Jozadak, the high prieſt, brought back the captives, who

535. rebuilt the altar, and laid the founda- 219.
tions of the ſecond temple. The Samaritans, jealous of their glory, wanted to have a ſhare in this great work; and,

Ezra iv. 2, 3. upon pretence that they worſhipped the God of Iſrael, though they blended his worſhip with that of their falſe gods, they beſought Zerubbabel to permit them to build the temple of God

with

B. C. with him. But the children of Judah, Y. R.
who abhorred their motley worſhip,
rejected their propoſal. The Samari-
tans, provoked, thwarted their deſign
by all manner of artifices and outrages.
About this time, Servius Tullius, after
enlarging the city of Rome, formed the
ſcheme of turning it into a common-
533. wealth. But he was, in the midſt of 221.
theſe thoughts, cut off, by the counſel
of his own daughter, and command of
Tarquin the proud, his ſon-in-law.
That tyrant took poſſeſſion of the
kingdom, where he exerciſed long
all manner of violence. Meanwhile
the empire of the Perſians continued
growing. Beſide thoſe immenſe pro-
vinces of the greater Aſia, the whole
vaſt continent of the lower Aſia owned
their ſway; the Syrians and Arabians
525. were ſubdued; Egypt, ſo jealous of her 229.
laws, received theirs. The conqueſt of
her was made by Cambyſes, the ſon of
522. Cyrus. That brute did not long ſur- 232.
vive his brother Smerdis, whom an am-
biguous dream prompted him to murder
privately. Smerdis, the mage, reigned
ſome time under the name of Smerdis,
the brother of Cambyſes; but his im-
521. poſture was ſoon detected. The ſeven 233.
chief lords conſpired againſt him, and
Herod. one of them was placed on the throne.
lib. iv. This was Darius, ſon of Hyſtaſpes,
c. 159. who in his inſcriptions ſtiled himſelf the
beſt

B. C. best and best-made of men. Several Y. R.
marks speak him the Ahasuerus of the book of Esther, though it is not a settled point. In the beginning of his reign the temple was finished, after various interruptions caused by the Samaritans. An irreconcilable hatred took place between the nations, and nothing was more opposite than Jerusalem and Samaria. In the time of Darius commence the liberty of Rome and Athens, and the great glory of Greece. Harmodius and Aristogiton, Athenians, deliver their country from Hipparchus, son of Pisistratus, and are slain by his guards. Hippias, brother of Hipparchus, attempts, in vain, to assert his title. He is expelled; and the tyranny of the family of Pisistratus is utterly
510. abolished. The Athenians, again free, 244.
erect statues to their deliverers, and re-establish the popular government. Hippias throws himself into the arms of Darius, whom he finds already disposed to undertake the conquest of Greece; and all his hope now lies in that king's protection. At the time he was expelled, Rome also got rid of her tyrants. Tarquin the proud had, by his violences, rendered royalty odious: the lewdness of Sextus his son gave it the finishing
509. stroke. Lucretia, deflowered, killed 245.
herself: her blood, and the harangues of Brutus, spirited up the Romans. The kings

B. C. kings were baniſhed, and conſular power Y. R.
eſtabliſhed upon the plan of Servius
Tullius; but it was ſoon weakened by
the jealouſy of the people. In the firſt
conſulſhip, P. Valerius the conſul, ce-
lebrated for his victories, became ſuſ-
pected by his countrymen; nor could
leſs ſatisfy them than the enaction of a
law, which allowed an appeal to the
people, from the ſenate and conſuls, in
all caſes where the puniſhment of a citi-
zen was in queſtion. The expelled
Tarquins found friends: the neigh-
boring kings looked upon their baniſh-
ment as an indignity to all crowned
heads; and Porſena, king of the Clu-
507. ſians, a people of Hetruria, took arms 247.
againſt Rome; which, reduced to ex-
tremity, and almoſt taken, was ſa-
ved by the valor of Horatius Cocles.
The Romans performed wonders in de-
fence of their liberty: Scevola, a youth-
ful citizen, burned the hand, which had
miſſed Porſena; Clelia, a young vir-
gin, aſtoniſhed that prince by her reſo-
lution. Porſena left Rome in peace,
500. and the Tarquins remained reſourceleſs. 254.
Hippias, for whom Darius declared, had
ſome better hopes. All Perſia roſe in
his behalf, and Athens was threatened
493. with a dreadful war. While Darius 261.
was making preparations, Rome, that
had ſo gallantly defended herſelf againſt
foreign powers, had like to have fallen
by

B. C. by her own hand. Jealouſy had revived between the Patricians and Plebeians: the conſular power, though already moderated by the Valerian law, ſeemed ſtill exorbitant to a people too jealous of its liberty. It ſeceded to mount Aventine; violent meaſures proved fruitleſs: nothing could bring back the people, but the calm remonſtrances of Menenius Agrippa. It was neceſſary, however, to find ſome lenitives; and to grant the people tribunes, to defend it againſt the conſuls. The law, which inſtituted this new magiſtracy, was called the ſacred law; and ſuch was the riſe of the tribunes of the people. Darius had at laſt openly broke with Greece. His ſon-in-law Mardonius, after overrunning Aſia, thought to overwhelm
490. the Greeks by his numbers: but Miltiades, with ten thouſand Athenians, defeated that vaſt army in the plain of Marathon. Rome was beating all her enemies round about, and ſeemed to have nothing to fear but from herſelf. Coriolanus, a zealous patrician, and the greateſt captain ſhe had, being expelled, notwithſtanding his ſervices, by the popular faction, meditated the ruin
489. of his country, led the Volſci againſt
488. her, reduced her to extremity; and nothing but his mother could appeaſe him. Greece enjoyed not long the tranquillity, which the battle of Marathon had afforded

Y. R. 264. 265. 266.

B. C. afforded her. To revenge the affront of Y. R.
Perſia and Darius, Xerxes his ſon and
ſucceſſor, and grandſon of Cyrus by his
mother Atoſſa, attacked the Grecians
480. with 1100000 fighting men, (ſome ſay 274.
1700000,) without reckoning his naval
force of 1200 ſhips. Leonidas, king of
Sparta, with no more than 300 men,
killed him 20000 of them at the ſtraits
of Thermopylae; and fell with his fol-
lowers. By the counſels of Themiſto-
cles the Athenian, Xerxeſes naval ar-
mament is the ſame year defeated near
Salamis. That prince in conſternation
repaſſes the Helleſpont; and, a year af-
479. ter, his land-army, which Mardonius 275.
commanded, is cut to pieces near Pla-
tea, by Pauſanias king of Lacedemon,
and Ariſtides the Athenian, ſurnamed
the juſt. The battle was fought in the
morning; and, in the evening of that
famous day, the Ionian Greeks, who
had ſhaken off the yoke of the Perſians,
killed thirty thouſand of them in the
battle of Mycale, under the conduct of
Leotychides. That general, to hearten
his ſoldiers, told them, that Mardonius
was juſt overthrown in Greece. The news
proved true, either by ſome unaccount-
able effect of fame, or rather by a lucky
hit of conjecture; and all the Greeks of
the leſs Aſia ſet themſelves at liberty.
That nation was gaining everywhere
conſiderable advantages; and, a little
before,

B. C. before, the Carthaginians, then power- Y. R.
ful, were beat in Sicily, which they had
invaded at the inſtigation of the Perſians.
Notwithſtanding this ill ſucceſs, they
did not ceaſe forming new deſigns upon
an iland, ſo commodious for ſecuring
the empire of the ſea, which was the
great aim of their republic. Greece en-
joyed it then; but her attention was
wholely turned upon the Eaſt and the
477. Perſians. Pauſanias had juſt freed the 277.
ile of Cyprus from their yoke, when
he conceived the deſign of enſlaving his
country. All his ſchemes proved abor-
tive, though Xerxes promiſed him every
thing: the traitor was betrayed by him
he loved beſt, and his infamous affection
474. coſt him his life. The ſame year Xerxes 280.
was ſlain by Artabanus, captain of his Ariſt. Polit. vi. 10.
guards: whether the miſcreant wanted
to mount his maſter's throne, or dreaded
the ſeverity of a prince, whoſe cruel or-
ders he had not readily enough executed.
Artaxerxes the Long-handed, his ſon,
473. began his reign; and ſhortly after re- 281.
ceived a letter from Themiſtocles, who,
proſcribed by his citizens, made him a
proffer of his ſervice againſt the Grecians.
He, well knowing how to prize ſo re-
nowned a captain, made him a great ap-
pointment, in ſpite of the jealouſy of
467. the Satraps. That magnanimous prince 287.
Ezr. vii. viii. protected the Jews, and, in his twentieth
year, memorable for its conſequences,
permitted

B. C. 454. Nehem. ii. permitted Nehemiah to rebuild Jeruſalem, with her walls. This decree of Artaxerxes differs from that of Cyrus, in that Cyruſſes related to the temple, and this was made for the city. At this Y. R. 300.

Dan. ix. 25. decree, foreſeen by Daniel, and mentioned in his prophecy, the 490 years of his weeks commence. This important date has very ſolid foundations. The baniſhment of Themiſtocles is placed, by the chronicle of Euſebius, in the laſt year of the 76th Olympiad, which anſwers to the 280th of Rome. Other chronologiſts bring it a little farther down: the difference is inconſiderable, and the circumſtances of time confirm Euſebiuſſes date. They are taken from

Thucyd. lib. 1. Thucydides, a moſt accurate hiſtorian; and this grave author, almoſt contemporary, as well as fellow-citizen, with Themiſtocles, makes him write his letter in the beginning of the reign of Ar-

Corn. Nep. in Themiſ. taxerxes. Cornelius Nepos, an ancient writer, no leſs judicious than elegant, admits no doubt of this date after the authority of Thucydides; an argument ſo much the more ſolid, that another author, ancienter ſtill than Thucydides, entirely agrees with him: namely, Cha-

Plut. in Them. ron of Lampſacus, quoted by Plutarch; and Plutarch himſelf adds, that the annals, meaning thoſe of Perſia, are conformable to thoſe two authors. He does not, however, follow them, but gives

B. C. us no reaſon for not doing ſo; and the Y. R.
hiſtorians, who begin the reign of Artaxerxes eight or nine years later, are neither of that time, nor of ſo great authority. It appears therefore unqueſtionable, that its beginning is to be placed towards the end of the 76th Olympiad, and near the 280th year of Rome; ſo that the twentieth year of that prince muſt fall towards the end of the 81ſt Olympiad, and about Romes 300th year. In fine, thoſe who caſt the beginning of Artaxerxes' reign lower, to reconcile authors, are reduced to ſuppoſe, that his father had, at leaſt, aſſociated him in the kingdom, when Themiſtocles wrote his letter; and, which way ever it be, our date is aſcertained. This foundation laid, the reſt of the computation is eaſy; which the ſequel will make appear. After the decree of Artaxerxes, the Jews labored hard in rebuilding their city and her walls, as Daniel had fore- Dan. ix.
told. Nehemiah conducted the work 25.
with great prudence and reſolution, amidſt the obſtruction made by the Samaritans, Arabians, and Ammonites. The people ſtrenuouſly exerted themſelves, and Eliaſhib the high-prieſt animated them by his example. Meantime the new magiſtrates, that had been given to the Roman people, fomented the diviſions of the city; and Rome, formed under kings, wanted the laws neceſſary

B. C. neceſſary for the good conſtitution of a Y. R.
commonwealth. The reputation of
Greece, ſtill more celebrated for her go-
vernment than for her victories, moved
the Romans to take thence their pat-
452. tern. So they ſent deputies to ſtudy 302.
the laws of the cities of Greece, eſpe-
cially thoſe of Athens, which were the
moſt agreable to the ſtate of their repub-
451. lic. Upon this model, ten abſolute 303.
magiſtrates, created next year under the
450. name of Decemvirs, digeſted the laws 304.
of the twelve tables, which are the
foundation of the Roman law. The
people, charmed with the equity with
which they compoſed the laws, ſuffered
them to engroſs the ſupreme power,
449. which they uſed in a tyrannical manner. 305.
Great commotions were now occaſioned
by the incontinence of Appius Clau-
dius, one of the Decemvirs; and by the
murder of Virginia, whom her father
choſe rather to kill with his own hand,
than ſuffer to be proſtituted to Appi-
uſſes paſſion. The blood of this ſe-
cond Lucretia rouſed the Roman peo-
ple, and the Decemvirs were expelled.
While the Roman laws were forming
under the Decemvirs, Ezra, a doctor of
the law, and Nehemiah, governor of
God's people, newly reeſtabliſhed in
Neh. xiii Judea, were reforming abuſes, and en-
Deut. forcing the obſervance of the law of
xxiii. 3. Moſes, by their example as well as au-

B. C. thority. One of the principal articles Y. R.
of their reformation was, to oblige all the people, particularly the prieſts, to put away the ſtrange wives, whom they had married contrary to the law. Ezra put the ſacred books into order, accurately reviſed them, and collected the ancient memoirs of the people of God, to compoſe the two books of the Paralipomena, or Chronicles; to theſe adding the hiſtory of his own time, which was finiſhed by Nehemiah. Their books conclude that long hiſtory begun by Moſes, and uninterruptedly continued by ſucceeding authors down to the rebuilding of Jeruſalem. The reſt of ſacred hiſtory is not written in the ſame order. While Ezra and Nehemiah were forming the laſt part of that great work, Herodotus, by profane authors called the father of hiſtory, began to write. Thus the laſt authors of ſacred hiſtory coincide with the firſt authors of the Grecian hiſtory; and, when this begins, that of the people of God, to take it only from Abraham, includes already fifteen centuries. Herodotus could not make any mention of the Jews in the hiſtory he has left us; and the Greeks had no need to be informed of any people but ſuch as war, commerce, or renown made known to them. Judea, beginning with difficulty to riſe from her ruins, attracted no regard. It was in thoſe unhappy times

that

B. C. that the Hebrew tongue ceaſed to be Y. R.
common. During the captivity, and afterwards by the commerce indiſpenſable with the Chaldeans, the Jews learned the Chaldaic language, which was very near akin to their own, and had almoſt the ſame idiom. For this reaſon they changed the ancient figure of the Hebrew letters, and wrote the Hebrew with Chaldaic characters; which were more in uſe among them, and eaſier to be formed. This change was eaſy between cognate languages, of which the letters had the ſame power, and differed only in ſhape. From that time we find the holy ſcripture, among the Jews, only in Chaldaic characters; but the Samaritans ever retained the ancient manner of writing it. Their poſterity have perſevered in this practice down to our days; and have, by that means, preſerved to us the Pentateuch, which is called Samaritan, in ancient Hebrew characters, ſuch as we find on medals, and on all the monuments of ages paſt.

The Jews lived pretty comfortably under the authority of Artaxerxes. That prince, reduced by Cimon, (ſon of Miltiades,) general of the Athenians, to make a ſhameful peace, deſpaired of vanquiſhing the Greeks by force; and now conſidered only how to profit by their diviſions, which were come to a great height between the Athenians and La-

B. C. cedemonians. Theſe two ſtates, by their Y. R.
jealouſy of each other, divided all
431. Greece. Pericles, an Athenian, com- 323.
menced the Peloponneſian war; during
which Theramenes, Thraſybulus, and
Alcibiades, Athenians, rendered them-
ſelves renowned. In it too, Braſidas and
Myndarus, Lacedemonians, died fighting
for their country. This war, having laſted
27 years, ended to the advantage of Lace-
demon; who had engaged on her ſide
Darius, ſurnamed the baſtard, ſon and
404. ſucceſſor of Artaxerxes. Lyſander, cap- 350.
tain of the Lacedemonian fleet, took
Athens, and altered her form of go-
vernment. But Perſia ſoon perceived
ſhe had rendered the Lacedemonians too
401. powerful. They ſupported the young 353.
Cyrus in his revolt againſt Artaxerxes
his elder brother, called Mnemon on
account of his great memory, the ſon
and ſucceſſor of Darius. That young
prince, ſaved from confinement and
death by his mother Pariſatis, meditates
vengeance, wins the hearts of the Sa-
traps by his endearing manner, overruns
the leſs Aſia, marches to give battle to
the king his brother in the heart of his
empire, wounds him with his own hand;
and, too ſoon thinking himſelf ſure of
the victory, periſhes through his own
raſhneſs. The ten thouſand Greeks, who
followed his fortune, make that ama-
zing retreat, which was, in the end,
conducted

B. C. conducted by Xenophon, a great philoſopher and captain, who has written the hiſtory of it. The Lacedemonians continued their attacks upon the Perſian empire, which Ageſilaus, king of
396. Sparta, made to tremble in the leſs Aſia; but the diviſions of Greece recalled him to his own country. About that time the city of Veii, the formidable rival of Romes glory, after a ſiege of ten years, and much various ſucceſs,
394. was taken by the Romans, under the conduct of Camillus. His generoſity gained him another conqueſt. The Faliſci, whom he beſieged, ſurrendered to him; being touched with his ſending them back their children, whom a ſchool-maſter had delivered into his hands. Rome would not conquer by treachery, nor take advantage of the perfidy that abuſed the obedience of an
391. innocent age. A little after the Senonian Gauls entered Italy, and laid ſiege
390. to Cluſium. They gained over the Romans the famous battle of Allia. Rome was taken and burned. While the Romans defended themſelves in the capitol, their affairs were retrieved by Camillus, whom they had baniſhed. The Gauls had remained ſeven months maſters of Rome, when, neceſſarily called elſewhere, they withdrew themſelves,
371. loaded with booty. During the broils of Greece, Epaminondas, the Theban, ſignaliſed

Y. R.
358.
360.
363.
364.
Polyb. l. i. c. 6. lib. ii. c. 18, 22.
383.

B. C. ſignaliſed himſelf by his equity and moderation, as much as by his victories. It is remarked of him, that he laid it down as an inviolable rule, never to tell a ly, even in jeſt. His rare actions ſhine forth in the laſt years of Mnemon, and firſt of Ochus. Y. R.

Under ſo great a captain the Thebans are victorious, and the power of
359. Lacedemon is brought low. That of 395.
the kings of Macedon begins with Philip, the father of Alexander. Notwithſtanding the oppoſition of Ochus, and Arſes, his ſon, kings of Perſia, and the ſtill greater difficulties created him in Athens by the eloquence of Demoſthenes, a powerful aſſerter of liberty; that victorious prince, in the ſpace of twenty years, ſubjected all Greece; where the battle of Cheronea, which he gained over the Athenians and their allies, gave
338. him an abſolute power. In that famous 416.
battle, while he broke the Athenians, he had the joy to ſee Alexander, at the age of eighteen, plunge through the Theban troops, of Epaminondas' diſcipline; and, among others, the Sacred Troop, called the Friends, which thought itſelf invincible. Thus maſter of Greece, and ſupported by a ſon of ſo great hopes, he began to conceive higher deſigns; and meditated nothing leſs than the ruin of the Perſians, againſt whom he was
337. declared captain-general. But their o- 417.
verthrow.

B. C. verthrow was reſerved for Alexander. Y. R.
In the midſt of the ſolemnities of a ſecond marriage, Philip was aſſaſſinated by Pauſanias, a young man of a good
336. family, to whom he had not done juſtice. 418.
The eunuch Bagoas, in the ſame year, killed Ariſes, king of Perſia; and tranſferred the kingdom to Darius, ſon of Arſames, ſurnamed Codomanus. This prince, by his valor, challenges our aſſent to the opinion, in other reſpects the moſt probable, which makes him deſcended from the royal family. Thus two brave kings began their reigns together: Darius, ſon of Arſames, and Alexander, ſon of Philip. They looked upon each other with a jealous eye, and ſeemed born to diſpute the empire of the world. But Alexander would eſtabliſh himſelf, before he attacked his rival.
335. He avenged the death of his father; he 419.
ſubdued the rebellious nations, that deſpiſed his youth; he beat the Greeks, who vainly attempted to ſhake off the yoke; and deſtroyed Thebes, where he ſpared nothing but the houſe and deſcendants of Pindar, whoſe odes were admired in Greece. Powerful and victorious, he marches, after ſo many exploits, at the head of the Greeks, a-
334. gainſt Darius, whom he defeats in three 420.
333. pitched battles; triumphant enters Ba- 421.
331. bylon and Suſa; demoliſhes Perſepolis, 423.
330. the ancient ſeat of the kings of Perſia; 424.
puſhes

B. C. puſhes his conqueſts as far as the Indus; Y. R.
327. and returns to Babylon; where he dies, 427.
324. in the thirty-third year of his age. 430.

In his time, Manaſſes, brother of Jaddus the high-prieſt, excited commo-
333. tions among the Jews. He had married 421.
the daughter of Sanballat a Samaritan, whom Darius had made Satrap of that country. Rather than put away this ſtranger, to which the council of Jeruſalem, and his brother Jaddus, would oblige him, he embraced the ſchiſm of the Samaritans. Many Jews, to avoid like cenſures, joined him. From that time he reſolved to build a temple near Samaria, upon mount Gerizim, which the Samaritans accounted holy, and to make himſelf high-prieſt of it. His father-in-law, who was in great favor with Darius, aſſured him of that princes protection; and the conſequences proved ſtill more favorable to him. Alè-
332. xander aroſe: Sanballat deſerted his 422.
maſter, and carried troops over to the victor during the ſiege of Tyre. He thus obtained all he wanted: the temple of Gerizim was built, and the ambition of Manaſſes was ſatisfied. The Jews, however, ſtill faithful to the Perſians, refuſed Alexander the ſuccors he demanded of them. He marched to Jeruſalem, breathing vengeance; but his wrath was turned away upon ſeing the high-prieſt come out to meet him, with the

B. C. the prieſts in their ceremonial veſtments, Y. R.
preceded by all the people clothed in white. He was ſhown ſome prophecies, which foretold his victories: the prophecies were thoſe of Daniel. He granted the Jews all their requeſts, and they obſerved the ſame fidelity to him, they had ever done to the kings of Perſia.

326. During theſe conqueſts, Rome was 428.
325. engaged with the Samnites her neigh- 429.
324. bors, and had the utmoſt difficulty to 430.
reduce them, notwithſtanding the valor and conduct of Papyrius Curſor, the moſt illuſtrious of her generals. After the death of Alexander, his empire was divided. Perdiccas, Ptolemy ſon of Lagus, Antigonus, Seleucus, Lyſimachus, Antipater, and his ſon Caſſander;
324. in a word, all his captains, trained un- 430.
der ſo great a conqueror, thought to make themſelves maſters of it by force of arms. They ſacrificed to their ambition
324. the whole family of Alexander, his bro- 430.
318. ther, his mother, his wives, his chil- 436.
316. dren, and his very ſiſters: nothing was 438.
310. to be ſeen but bloody battles, and dread- 444.
309. ful revolutions. In the midſt of ſo 445.
many diſorders, ſeveral nations of Aſia Minor, and the neighborhood, ſet themſelves free, and formed the kingdoms of Pontus, Bithynia, and Pergamus. The goodneſs of the ſoil made them afterwards rich and powerful. The Armenians

B. C. nians threw off at the same time the Ma- Y. R.
cedonian yoke, and became a great king-
dom. The two Mithridates, father and
son, founded that of Cappadocia. But
the two most powerful monarchies that
then arose, were, that of Egypt foun-
323. ded by Ptolemy, son of Lagus, from 431.
312. whom the Lagian family; and that of 442.
Asia, or Syria, founded by Seleucus,
from whom the Seleucian. The latter
comprehended, besides Syria, those vast
and rich provinces of the upper Asia,
which composed the empire of the Persi-
ans. Thus the whole East became sub-
ject to Greece, and learned her lan-
guage; while Greece herself was op-
pressed by Alexander's captains. Mace-
don, his ancient kingdom, which gave
masters to the East, fell a prey to the
first comer: Cassander's sons drove each
other out of that kingdom. Pyrrhus,
296. king of Epirus, who had seized on part 458.
294. of it, was expelled by Antigonus' son, 460.
289. Demetrius Poliorcetes; whom he expel- 465.
286. led also in his turn. Himself is driven 468.
281. out once more by Lysimachus, and Lysi- 473.
machus by Seleucus; whom Ptolemy Ce-
raunus, being expelled Egypt by his
father Ptolemy I. treacherously murde-
red, notwithstanding the favors he had
280. received from him. This traitor had no 474.
sooner usurped Macedon, than he was
attacked by the Gauls, and fell in a bat-
279. tle he fought with them. During the 475.
troubles

B. C. troubles of the Eaſt, they came into the leſs Aſia, headed by their king Brennus; and ſettled in Gallogrecia, or Galatia, ſo called from their name: whence they penetrated Macedonia, which they ravaged, and made all Greece tremble. But their army periſhed in the ſacrilegious attempt upon the temple of Delphi. Y. R.

278. That nation was ever enterprizing, but everywhere unſucceſful. 476.

283. Some years before the affair of Delphi, the Gauls of Italy, whom their continual wars and frequent victories rendered the terror of the Romans, were ſtirred up againſt them by the Samnites, the Brutians, and the Hetrurians. They gained at firſt a new victory; but ſullied the glory of it by putting ambaſſadors to death. The Romans, fired with indignation, march againſt them, defeat them, invade their territories, where they plant a colony, beat them twice more, ſubject one part of them, and reduce the other to ſue for peace. 471. Polyb. lib. ii. 20.

282. 472.

After the eaſtern Gauls were driven out of Greece, Antigonus Gonatas, ſon of Demetrius Poliorcetes, who had reigned twelve unpeaceful years in Greece, eaſily invaded Macedon. Pyrrhus was employed elſewhere. Expelled that kingdom, he hoped to ſatisfy his ambition by the conqueſt of Italy, whither he was called by the Tarentines. The battle, which the Romans had won againſt them and the Samnites, left them no other re-

277. 477.

280. 474.

B. C. source. He gained some victories over the Romans, which brought them very low. The elephants of Pyrrhus astonished them: but the consul Fabricius soon showed the Romans, that Pyrrhus might be vanquished. The king and the consul seemed to dispute the glory of generosity, yet more than that of arms: Pyrrhus gave up to the consul all the prisoners without ransom, saying, "That war should be made with steel, "not with silver;" and Fabricius sent back to the king his perfidious physician, who had come to him with an offer of poisoning his master. In these days the Jewish religion and nation begin to be known among the Greeks. That people, well treated by the kings of Syria, lived quietly according to its own laws. Antiochus Deus, grandson of Seleucus, spred them over the less Asia; whence they extended themselves into Greece, and everywhere enjoyed the same privileges and liberties with the other citizens. Ptolemy, son of Lagus, had already settled them in Egypt. Under his son Ptolemy Philadelphus, their Scriptures were turned into Greek; and then appeared that celebrated version, called the Septuagint. It was performed by seventy learned old men, whom Eleazar, the high-priest, had sent to the king, at his desire. Some will have it, that they translated no more than the Pentateuch.

279. 278.

Y. R. 475. 476.

Jos. Ant. xii. 3.

B. C. teuch. The reſt of the ſacred books Y. R.
Joſ. Ant. l. i. c. 1. lib. xii. c. 2. might afterwards have been put into Greek for the uſe of the Jews, diſperſed over Egypt and Greece; where they forgot not only their own ancient language, which was the Hebrew, but alſo the Chaldaic, which they had learned in their captivity. They formed to themſelves a Greek mixed with Hebraiſms, which is called the Helleniſtic language; and in this both the Septuagint, and the whole New Teſtament, are written. During this diſperſion of the Jews, their temple was celebrated over the earth, and all the eaſtern kings preſented there their offerings. The attention of the Weſt was fixed upon the war be-
275. tween the Romans and Pyrrhus. At 479.
length, that king was defeated by the conſul Curius, and repaſſed into Epirus. He had not been long at reſt there, when he propoſed to indemnify himſelf on Macedon for his ill ſucceſs in Italy.
274. Antigonus Gonatas was confined to 480.
Theſſalonica, being forced to quit to Pyrrhus all the reſt of the kingdom.
272. He again took courage, while the reſt- 482.
leſs and ambitious Pyrrhus made war upon the Lacedemonians and Argives. The two adverſe kings were let into Argos at one and the ſame time, by two oppoſite factions, and two different gates. A great battle was fought in the city, where a mother ſeing her ſon pur-

B. C. sued by Pyrrhus, whom he had wounded, knocked out that princes brains with a stone. Antigonus, thus rid of such an enemy, recovered Macedon; which, after some revolutions, remained in the peaceable possession of his family. The Achean league prevented its growth in power. This was the last bulwark of the liberty of Greece, and this it was that produced her last heroes in Aratus and Philopemen. The Tarentines, whom Pyrrhus had amused with hopes, called the Carthaginians after his death. But this aid proved of no use to them: they were beaten, with the Brutians and Samnites their allies. These, after seventy-two years continual war, were forced to submit to the Roman yoke. Tarentum quickly followed them: the neighboring states could not hold out: and thus all the ancient nations of Italy were subdued. The Gauls, often beaten, durst not stir. After 480 years war, the Romans, finding themselves masters of Italy, began to turn their eyes abroad: they now conceived a jealousy of the Carthaginians, too powerful in their neighborhood, by the conquests those were making in Sicily; whence they had made an attack upon them, and upon Italy, by coming to the assistance of the Tarentines. The republic of Carthage commanded both coasts of the Mediterranean. Beside that of Afric, which

Y. R.

Polyb. lib. i. ii.

B. C. which ſhe almoſt entirely poſſeſſed, ſhe Y. R.
had extended herſelf on the Spaniſh ſide
through the Straits. Miſtreſs of the
ſea, and of commerce, ſhe had ſeized on
the ilands of Corſica and Sardinia. Si-
cily had difficulty to defend herſelf, and
Italy was too nearly threatened not to
264. be alarmed. Hence the Punic wars, 490.
notwithſtanding treaties, ill obſerved on
both ſides. The firſt taught the Romans
to fight upon the ſea. They were pre-
ſently maſters in an art, with which
they were unacquainted; and the conſul
Duilius, who fought the firſt naval bat-
260. tle, gained it. Regulus ſupported that 494.
259. glory, and landed in Afric; where he 495.
256. had to engage that prodigious ſerpent, 498.
againſt which it behoved him to employ
his whole army. Every thing yields:
Carthage, reduced to extremity, is ſa-
ved by the aid of Xantippus the La-
255. cedemonian. The Roman general is 499.
beat and taken; but his captivity ren-
ders him more glorious than his victo-
ries. Sent back, upon his word, to
negotiate an exchange of priſoners, he
comes and maintains in the ſenate the
law, which cut off all hope from ſuch
as ſuffered themſelves to be taken; and
returns to a certain death. Two dread-
ful ſhipwrecs compelled the Romans
to abandon, once more, the empire of
the ſea to the Carthaginians. Victory
remained long doutful between the

B. C. two nations, and the Romans were ready to yield; but they repaired their Y. R.
241. fleet. One engagement decided, and the conſul Lutatius put an end to the war. Carthage was obliged to pay tribute, and to give up, together with Sicily, all the ilands that lay between Sicily and Italy. The Romans gained that whole iland, except what belonged to Hiero king of Syracuſe their ally. After the war was ended, the Carthaginians had like to have been ruined by an inſurrection of their army. They had, according to their cuſtom, compoſed it of foreign troops, who revolted for their pay. Their oppreſſive government cauſed almoſt all the cities of their empire to join thoſe mutinous troops; and Carthage, cloſely beſieged, had been undone, but for Amilcar, ſurnamed Barca. He alone had ſupported the laſt war. To him his citizens owed
238. alſo the victory they got over the rebels: but it coſt them Sardinia, which the revolt of their garriſon laid open to the Romans. For fear of involving herſelf in a new quarrel with them, Carthage yielded, with reluctance, that important iland, and ſubmitted to an augmentation of her tribute. She now turned her thoughts towards reeſtabliſhing her dominion in Spain, which had been ſhaken by the revolt. Amilcar
230. paſſed into that province with his ſon Annibal,

513.

Polyb. lib. i. c. 62, 63. lib. ii. c. 1.

516.

Polyb. lib. i. 79. 83. 88.

524.

B. C. Annibal, then but nine years old; and Y. R.
there fell in a battle. During nine years
that he carried on the war there with e-
qual conduct and courage, his ſon was
forming under ſo great a captain, and
at the ſame time imbibing an implacable
hatred to the Romans. His kinſman
Aſdrubal was appointed his father's ſuc-
ceſſor. He governed his province with
great prudence, and built in it New
Carthage, which held Spain in ſubjec-
tion. The Romans were engaged in a
war with Teuta queen of Illyria, who
pirated all along the coaſt with impu-
nity. Fluſhed with the booty ſhe made
of the Greeks and Epirots, ſhe deſpiſed
the Romans, and put their ambaſſadors
to death. She was ſoon humbled: the
229. Romans left her nothing, but a ſmall part 525.
228. of Illyria; and gained the iland of Cor- 526.
cyra (now Corfu), which that queen
had uſurped. They then, by a ſolemn
embaſſy, cauſed themſelves to be reſpec-
ted in Greece; and this was the firſt
time their power was known there. Aſ-
Polyb. lib. ii. c. 21, 22. drubal's great progreſs gave them ſome
jealouſy; but the Gauls of Italy diver-
ted their attention from the affairs of
Spain. Five and forty years had they
Id. eod. lib. c. 21. remained quiet. The youth, who had
grown up in that time, thought no more
of paſt loſſes, but began to threaten
Rome. The Romans, to attack with
more ſecurity ſo turbulent neighbors,
made

B. C. made ſure of the Carthaginians. A Y. R.
treaty was concluded with Aſdrubal,
who engaged not to paſs beyond the I-
224. berus, now the Ebro. The war be- 530.
tween the Romans and Gauls was wa-
ged with fury on both ſides: the
Tranſalpines joined the Ciſalpines: all
were beaten. Concolitanus, one of the
Gauliſh kings, was taken in battle: A-
neroeſtus, another king, killed himſelf.
The Romans, victorious, paſſed the
Padus, or Eridanus, (now the Po,) for
the firſt time, being reſolved to ſtrip the
Gauls of the lands adjacent to that ri-
ver, of which they had been ſo many
220. ages in poſſeſſion. Everywhere did vic- 534.
tory attend them. Milan was taken:
almoſt the whole country was ſubjected.
About this time Aſdrubal died; and
Annibal, but five and twenty, was cho-
ſen to fill his room. From that moment
war was foreſeen. The new governor
undertook openly to ſubdue Spain, with-
out any regard to treaties. Then Rome
heard the complaints of Saguntum her
219. ally. Roman ambaſſadors go to Car- 535.
thage. The Carthaginians, eſtabliſhed,
were no longer in the humor of yielding.
Sicily ſnatched out of their hands, Sar-
dinia unjuſtly taken from them, and
the augmented tribute, ſtuck deeply in
their heart. So the faction, that
was for abandoning Annibal, found it-
ſelf but weak. That general had his
eyes

B. C. eyes everywhere. Secret embaſſies had Y. R.
aſſured him of the Gauls of Italy; who,
no longer in condition to attempt any
thing by their own ſtrength, embraced
this opportunity of retrieving them-
ſelves. Annibal croſſes the Ebro, the
Pyrenees, the whole Tranſalpine Gaul,
the Alps; and falls down, in a moment,
upon Italy. The Gauls do not fail to
ſtrengthen his army, and make a laſt
218. effort for their liberty. Four battles 536.
217. loſt threaten the fall of Rome. Sicily 537.
216. ſides with the victor. Hieronymus, 538.
215. king of Syracuſe, declares againſt the 539.
212. Romans: almoſt all Italy abandons 542.
them; and the laſt reſource of the re-
public ſeems cut off in Spain with the
two Scipio's. In ſuch extremities Rome
owed her preſervation to three great
men. The conſtancy of Fabius Maxi-
mus, who, deſpiſing popular clamors,
made war by way of retreat, proved a
214. bulwark to his country. Marcellus, 540.
212. who raiſed the ſiege of Nola, and took 542.
Syracuſe, inſpired the troops with new
vigor by thoſe actions. But Rome,
though ſhe admired both theſe great men,
thought ſhe ſaw ſomewhat ſtill greater
in the young Scipio. The wonderful
ſucceſs of his counſels confirmed the
common notion, that he was of race di-
211. vine, and that he converſed with the 543.
210. gods. At the age of four and twenty, 544.
he undertakes to go into Spain, where
his

B. C. his father and uncle juſt before loſt their lives: he attacks New Carthage, as if by inſpiration; and his ſoldiers carry it at once. All that ſee him, are won to the Roman people: the Carthaginians give him up Spain: upon his arrival in Afric, kings ſubmit to him: Carthage trembles in her turn, and ſees her armies defeated. Annibal, ſixteen years victorious, is in vain called home; nor can he defend his country. Scipio gives law to it: the title of the African is his reward. The Roman people, having humbled the Gauls and Africans, ſees nothing more to fear; and henceforth makes war without hazard.

Y. R.

206. 548.

203. 551.

202. 552.

250. In the middle of the firſt Punic war, Theodotus, governor of Bactria, withdrew a thouſand cities from the obedience of Anticchus, ſurnamed the God, ſon to Antiochus Soter king of Syria. Almoſt all the Eaſt followed this example. The Parthians revolted under the conduct of Arſaces, head of the houſe of the Arſacians, and founder of an empire, which extended by degrees over all the upper Aſia. 504.

The kings of Syria and Egypt meditated nothing but mutual deſtruction, either by force or fraud. Damaſcus, and her territory, called Celo-Syria, which was frontier to both kingdoms, was the ſubject of their quarrels; and the

B. C. the affairs of Aſia were entirely diſtinct Y. R.
from thoſe of Europe.

During all theſe times philoſophy flouriſhed in Greece. The Italic and Ionic ſects ſtored her with great men; amongſt whom crept in a number of extravagants, whom, however, Greece, fond of novelty, honored with the name of philoſophers. In the time of Cyrus and Cambyſes, Pythagoras commenced the Italic ſect in Great Greece, in the neighborhood of Naples. About the ſame time Thales the Mileſian formed the Ionic ſect. Thence ſprang thoſe great philoſophers, Heraclitus, Democritus, Empedocles, Parmenides; Anaxagoras, who, a little before the Peloponneſian war, demonſtrated the world framed by an eternal ſpirit; Socrates, who, a little after, brought back philoſophy to the ſtudy of good manners, and was the parent of moral philoſophy; Plato his diſciple, head of the Academy; Ariſtotle Plato's ſcholar, and preceptor to Alexander, chief of the Peripatetics; under Alexander's ſucceſſors, Zeno, called the Cittian, from a town in the ile of Cyprus, where he was born, chief of the Stoics; and Epicurus the Athenian, head of the philoſophers named after him: if, indeed, we may ſtile thoſe men philoſophers, who openly denied a providence; and, ignorant of moral duty, defined virtue by pleaſure.

Among

B. C. Among the greateſt philoſophers may we reckon Hippocrates, the father of phyſic, who ſhone amid the reſt in thoſe happy days of Greece. The Romans had at the ſame time another kind of philoſophy, which did by no means conſiſt in diſputations and diſcourſes; but in frugality, in poverty, in the labors of a rural life, and in the toils of war; they placing their glory in that of their country, and of the Roman name: which at length rendered them maſters of Italy and of Carthage. Y. R.

IX. Epoch. Scipio, or the conqueſt of Carthage.

In the 552d year from the foundation of Rome, about 250 years after the foundation of the Perſian monarchy, and 202 before Jeſus Chriſt, Carthage was ſubjected to the Romans. Annibal, however, continued to raiſe them enemies under-hand, wherever he could: but he did only draw all his friends, old and new, into the ruin of his country and his own. By the victories of the conſul Flaminius, Philip king of Macedon, an ally of the Carthaginians, was humbled, the other kings of Macedon brought low, and Greece freed from their yoke. The Romans purſued the deſtruction of Annibal, whom they found ſtill formidable, even after his overthrow. That great captain, forced to fly his country, ſtirred up the Eaſt againſt them, and drew their arms into Aſia. Through his powerful perſwaſions,

202. 552.
198. 556.
196. 558.
195. 559.
193. 561.

B. C. ſions, Antiochus, ſurnamed the Great, Y. R.
king of Syria, became jealous of their
power, and made war upon them: but,
in its conduct, he followed not the
counſels of Annibal, who had engaged
him in it. Beaten by ſea and land, he
received the terms impoſed on him by
the conſul Lucius Scipio, brother of
Scipio Africanus, and was confined to
182. mount Taurus. Annibal, having fled 572.
to Pruſias king of Bithynia, eſcaped by
poiſon the hands of the Romans. They
are now dreaded all over the earth, and
will no more ſuffer any other power
than theirs. Kings were obliged to give
them their children as pledges of their
faith. Antiochus, afterwards called Epi-
phanes, or the Illuſtrious, ſecond ſon of
Antiochus the Great, remained a long
time at Rome in that quality: but to-
176. wards the end of the reign of Seleucus 578.
Philopator, his elder brother, he was
reſtored; and the Romans would have,
in his ſtead, Demetrius Soter the king's
175. ſon, only ten years old. In this critical 579.
juncture, Seleucus died; and Antio-
chus uſurped the kingdom of his ne-
phew. The Romans were intent upon
the affairs of Macedon, where Perſeus
was diſturbing his neighbors, and would
no longer ſtand to the conditions impo-
173. ſed on his father king Philip. Then 581.
began the perſecutions of the people of
God. The illuſtrious Antiochus reigned

B. C. like a madman: he turned all his fury Y. R.
againſt the Jews, and attempted to deſtroy the temple, the law of Moſes, and the whole nation. The authority of the Romans kept him from making himſelf
171. maſter of Egypt. They made war upon 583.
Perſeus; who, readier to undertake than to execute, loſt his allies by his covetouſneſs, and his armies by his cowar-
168. dice. Vanquiſhed by the conſul Paulus 586.
Emilius, he was forced to ſurrender himſelf into his hands. Gentius king of Illyria, his ally, reduced in thirty days by the pretor Anicius, had undergone a like fate. The kingdom of Macedon, which had ſtood ſeven hundred years, and had, near two hundred, given maſters, not only to Greece, but to the Eaſt, was now no more than a Roman province. The fury of Antiochus increaſed againſt God's people. Then do we ſee, the noble ſtand made by Mattathias the prieſt, of the race of Phine-
167. has, and inheritor of his zeal; the in- 587.
166. junctions he gives on his death-bed for 588.
the ſafety of his people; the victories of Judas Maccabeus his ſon, notwithſtanding the infinite number of his enemies; the riſe of the family of the Aſmoneans, or Maccabees; the new dedication of
165. the temple, which the Gentiles had pro- 589.
164. faned; the government of Judas, and 590.
the glory of the prieſthood reſtored; the death of Antiochus, befitting his impiety

B. C. piety and pride; his feigned converſion during his laſt ilneſs, and the unappeaſed wrath of God upon that haughty king. His ſon Antiochus Eupator, yet a minor, ſucceeded him, under the guardianſhip of Lyſias his governor. During this minority, Demetrius Soter, who was at Rome a hoſtage, thought he might get himſelf reſtored; but he could not prevail with the ſenate to ſend him back into his kingdom: the Roman policy choſe rather an infant king. Y. R.

163. Under Antiochus Eupator, the perſecution of God's people, and the victories of Judas Maccabeus, continue. 591.

162. Diviſion takes place in the kingdom of Syria. Demetrius makes his eſcape from Rome; his people acknowlege him; the young Antiochus is put to death, with Lyſias his tutor. But the Jews are no better treated, under Demetrius, than they were under his predeceſſors; and he meets with the ſame fortune: his generals are beaten by Judas Maccabeus; and the hand of the haughty Nicanor, which he had ſo often ſtretched out againſt the temple, is hung up before it. 592.

161. But not long after, Judas, overpowered by numbers, was, fighting with matchleſs bravery, ſlain. His brother Jonathan ſucceeds to his command, and ſupports his reputation. Reduced to extremity, his courage never failed him. The Romans, fond to humble 593.

B. C. the kings of Syria, granted the Jews their protection; as alſo the alliance which Judas had ſent to requeſt of them, yet without any ſuccors: however, the glory of the Roman name proved no ſmall ſupport to the diſtreſſed people. Y. R.

154. The troubles of Syria increaſed daily. Alexander Balas, who boaſted himſelf the ſon of Antiochus the Illuſtrious, was placed upon the throne by the people of Antioch. The kings of Egypt, perpetual foes to Syria, fomented her diviſions, in order to profit by them. Ptolemy Philometor ſupported Balas: the 600.

150. war was bloody. Demetrius Soter was killed in it; and left, to revenge his death, two princes, yet under age, Demetrius Nicanor, and Antiochus Sidetes. Thus the uſurper remained in peaceable poſſeſſion, and the king of Egypt gave him his daughter Cleopatra in marriage. Balas, now fancying himſelf beyond all danger, plunged into debauchery, and drew upon himſelf the con- 604.

150. tempt of all his ſubjects. At this time Philometor judged the famous proceſs, which the Samaritans raiſed againſt the Jews. Thoſe ſchiſmatics, ever ſet againſt the people of God, failed not to join their enemies; and, in order to pleaſe Antiochus their perſecutor, had 604.

1 Mac. xi. 2. Joſ. Ant. xii. 7.

167. dedicated their temple on mount Gerizim to Jupiter the Hoſpitable. Notwithſtanding the profanation, the pro- 587.

faners

B. C. ſaners had the boldneſs, ſome time af- Y. R.
ter, to maintain, before Ptolemy Philometor at Alexandria, that this temple ought to be preferred to that of Jeruſalem. The parties debated it before the king; and engaged on both ſides, under pain of death, to make good their pretentions, from the expreſs terms of the law of Moſes. The Jews gained their cauſe, and the Samaritans were puniſhed with death, according to ſtipulation. Joſ. Ant. lib. xiii. c. 6.
The ſame king gave permiſſion to Onias, of the prieſtly race, to build in Egypt the temple of Heliopolis, after the model of that of Jeruſalem: an undertaking condemned by the whole council of the Jews, as contrary to the law. Ibid.
In the mean time Carthage was again beſtirring herſelf, unable to bear the laws which Scipio the African had impoſed on her. The Romans reſolved her total overthrow, and the third Punic war was undertaken.
148. Demetrius Nicanor, now paſt childhood, began to think of recovering the throne of his anceſtors; and the ſoftneſs of the uſurper gave him every thing to hope. 606.
146. Balas was troubled at his approach: his father-in-law Philometor declared againſt him, becauſe Balas would not ſuffer him to ſeize upon his kingdom. The ambitious Cleopatra his conſort forſook him, to eſpouſe his enemy; and Balas, after the loſs of a battle, fell by 608.

B. C. domeſtic hands. Philometor died, a few days after, of the wounds he there received; and Syria was delivered from both her enemies. The world ſaw at the ſame time the fall of two great cities. Carthage was taken, and reduced to aſhes, by Scipio the Emilian; who, by that victory, confirmed the ſurname of African in his family, and proved himſelf the worthy heir of the great Scipio his grandfather. Corinth ſhared the ſame fate, and the Achean republic, or league, periſhed with her. The conſul Mummius raſed to the ground that city, the moſt voluptuous and moſt adorned in Greece. He tranſported her incomparable ſtatues to Rome, without underſtanding their value. The Romans were ignorant of the arts of Greece, and contented themſelves with the knowlege of war, politics, and agriculture. During the troubles of Syria, the Jews fortified themſelves. Jonathan was courted by both parties; and Nicanor, victorious, 144. treated him as a brother. His kindneſs was ſoon requited: in a ſedition, the Jews, flying to his aid, delivered him out of the hands of the rebels. Jonathan was loaded with honors: but, when once the king thought himſelf ſecure, he reſumed the deſigns of his anceſtors, and the Jews were harraſſed as formerly. The troubles of Syria broke out afreſh: Diodotus, ſurnamed Tryphon, brought up

Y. R. 610.

B. C. up a ſon of Balas, whom he named An- Y. R.
tiochus the God; and to whom he proved
a guardian during his minority. The
pride of Demetrius cauſed an inſurrec-
tion againſt him; all Syria was in a
143. flame: Jonathan knew how to improve 611.
the juncture, and renewed his alliance
with the Romans. All was proſpering
with him, when Tryphon, like a trai-
tor, cut him off with his children. His
brother Simon, the moſt prudent and
fortunate of the Maccabees, ſucceeded
him; and the Romans patronized him,
as they had done his predeceſſors. Try-
phon was no leſs treacherous to his
ward Antiochus, than he had been to
Jonathan. He put the child to death,
by the means of phyſicians, under pre-
text of cauſing him to be cut for the
ſtone, which he had not; and made him-
ſelf maſter of a part of the kingdom.
Simon took the ſide of Demetrius Ni-
canor, the lawful king; and, after ob-
taining of him the liberty of his country,
he maintained it by arms againſt the re-
bel Tryphon. The Syrians were driven
out of the citadel, which they held in
Jeruſalem; and afterwards out of all the
142. ſtrong holds in Judea. The Jews, thus 612.
freed from the yoke of the Gentiles by
the valor of Simon, veſted the royal
powers in him and his family; and De-
metrius Nicanor conſented to this new
eſtabliſhment. Here begins the new
kingdom

B. C. kingdom of God's people, and the prin- Y. R.
cipality of the Aſmoneans ever joined to
the high-prieſthood. At this time the
empire of the Parthians was extended
over Bactria and the Indies by the vic-
tories of Mithridates, the moſt valiant
141. of the Arſacians. While he was ad- 613.
vancing towards the Euphrates, Deme-
trius Nicanor, invited by the people of
the country, whom Mithridates had ſub-
jected, hoped to reduce the Parthians,
whom the Syrians treated always as re-
bels. He gained ſeveral victories; and,
about to return into Syria, in order to
cruſh Tryphon, he fell into a ſnare,
which one of the generals of Mithridates
had laid for him: ſo he remained priſoner
with the Parthians. Tryphon, who
thought himſelf ſecured by that princes
misfortune, was all at once abandoned
140. by his own people. They could no 614.
longer ſuffer his pride. During the
captivity of Demetrius, their lawful ſo-
vereign, they entered into the ſervice of
his conſort Cleopatra and her children:
but a protector was to be ſought for the
princes, yet in minority. This care
naturally devolved upon Antiochus Si-
detes, brother of Demetrius. Cleopatra
cauſed him to be acknowleged through-
out the kingdom. She did more. Phra-
ates, brother and ſucceſſor to Mithri-
dates, treated Nicanor as a king, and
gave him his daughter Rodogune in
marriage,

B. C. marriage. Through ſpite to this rival, Y. R.
Cleopatra, whom ſhe deprived of the
crown with her huſband, eſpouſed An-
tiochus Sidetes; and reſolved to reign
by all manner of wickedneſs. The new
139. king attacked Tryphon: Simon joined 615.
him in the enterprize; and the tyrant,
forced out of all his ſtrong holds, came
to a condign end. Antiochus, maſter
135. of the kingdom, ſoon forgot the ſervices 619.
Simon had done him in the war; and
cut him off. While he was collecting
all the forces of Syria againſt the Jews,
John Hyrcanus, ſon of Simon, ſucceeded
to his father's pontificate, and all the
people ſubmitted to him. He held out
the ſiege of Jeruſalem with much bra-
very; and the war, which Antiochus
meditated againſt the Parthians, to de-
liver his captive brother, made him
grant the Jews tolerable terms. At the
ſame time that this peace was conclu-
ded, the Romans, beginning to grow
too rich, found formidable enemies in
the multitude of their ſlaves. Ennus, a
ſlave himſelf, raiſed them in Sicily; and
it took the whole Roman power to re-
133. duce them. A little after, the ſucceſ- 621.
ſion of Attalus king of Pergamus, who
by his will made the Roman people his
heir, threw the city into diviſion. The
troubles of the Gracchi commenced.
The ſeditious tribuneſhip of Tiberius
Gracchus, one of the firſt men in Rome,
became

B. C. became his deſtruction: the ſenate put Y. R.
him to death by the hand of Scipio Naſica, finding no other means to prevent the dangerous diſtribution of money, with which that eloquent tribune flattered the people. Scipio the Emilian reſtored military diſcipline; and that great man, who had deſtroyed Carthage,
132. demoliſhed alſo Numantia in Spain, the 622
ſecond terror of the Romans. The Parthians proved too weak for Sidetes: his troops, though corrupted by an exceſſive luxury, had a ſurprizing ſucceſs. John Hyrcanus, who had attended him in that war with his Jews, ſignalized his valor in it; and gained honor to the Jewiſh religion, when the army halted to afford him leiſure to celebrate the ſabbath-day. Every thing yielded, and Phraates ſaw his empire reduced to its ancient limits; but, far from deſpairing of his affairs, he thought his priſoner might be of uſe towards his retrieving them, and invading Syria. Demetrius now found himſelf in a fluctuating ſtate. He was often releaſed, and as often detained, as hope or fear prevailed in the mind of his father-in-law: at laſt a happy moment, when Phraates ſaw no reſource but in the diverſion he propoſed to make in Syria by his means, ſet him
130. quite at liberty. That inſtant the ſcale 624
turned. Sidetes, who could no otherwiſe ſupport his extravagant expences, than

B. C. than by intolerable rapines, was over- Y. R.
whelmed all at once by a general inſur-
rection of the people; and periſhed with
his army, which had been ſo oft victo-
rious. In vain did Phraates ſend after
Demetrius; it was now too late: that
prince had got back into his kingdom.
His conſort Cleopatra, who would reign
at any rate, returned quickly with him;
and Rodogune was forgotten. Hyrca-
nus improved the juncture: he took Si-
chem from the Samaritans, and utterly
demoliſhed the temple of Gerizim, two
hundred years after it had been built by
Sanballat. Its deſtruction did not hin-
der the Samaritans from continuing their
worſhip on that mountain; and the two
nations remained irreconcilable. The
129. year after, all Idumea, united by the 625.
victories of Hyrcanus to the kingdom of
Judea, received the law of Moſes with
circumciſion. The Romans continued
their protection to Hyrcanus, and cau-
ſed the cities to be reſtored, which the
128. Syrians had taken from him. The pride 626.
and violence of Demetrius Nicanor ſuf-
fered not Syria to enjoy long tranquil-
125. lity. The people revolted. To cheriſh 629.
their revolt, Egypt, their enemy, gave
them a king; Alexander Zebina, the
ſon of Balas. Demetrius was beaten;
and Cleopatra, thinking to reign more
abſolutely, under her children, than
under her huſband, brought him to a
miſerable

B. C. miserable end. No better did she serve Y. R.
124. her eldest son Seleucus, who wanted to 630.
reign in spite of her. Her second son
Antiochus, called Grypus, was just re-
turned victorious from the defeat of the
121. rebels, when Cleopatra presented to him 633.
in form the poisoned cup; which her
son, warned of her pernicious designs,
forced herself to swallow. She died,
and left an endless seed of contention,
between the children she had by the two
brothers, Demetrius Nicanor and An-
tiochus Sidetes. Syria, thus distracted,
was no longer in condition of disturbing
109. the Jews. John Hyrcanus took Sama- 645.
ria, but could not convert the Samari-
tans. He died five years after; and Ju-
dea remained in the peaceable possession
of his two sons, Aristobulus and Ale-
104. xander Janneus; who reigned, one af- 650.
103. ter the other, unmolested by the kings 651.
of Syria. The Romans suffered that
rich kingdom to waste itself away, and
extended their dominion westward. Du-
125. ring the wars of Demetrius Nicanor and 629.
Zebina, they began to extend their do-
124. main beyond the Alps; and Sextius, 630.
having conquered the Gauls, named Sa-
lian, established in the city of Aix a
colony, which bears his name to this
day. The Gauls made but a sorry de-
123. fence. Fabius subdued the Allobroges, 631.
and all the neighboring nations; and
121. the same year that Grypus caused his 633.
mother

B. C. mother to drink the poiſon ſhe had pre- Y.R.
pared for him, the Narbonian Gaul,
reduced into a province, received the
name of a Roman province. Thus the
Roman empire grew in greatneſs, and
gradually poſſeſſed itſelf of all the lands
and ſeas of the known world. But, fair
as the face of the republic ſeemed out-
wardly by her conqueſts, ſo diſfigured
was it by the inordinate ambition of her
citizens, and by her inteſtine broils.
The moſt illuſtrious of the Romans be-
came the moſt pernicious to the public
weal. The two Gracchi, by flattering
the people, began diviſions, which en-
ded but with the commonwealth. Cai-
us, brother of Tiberius, could not brook
their having put to death ſo great a man,
in ſo tragical a manner. Animated to
vengeance by impulſes, which were
thought inſpired by the ghoſt of Tibe-
rius, he armed all the citizens againſt
119. one another; and, on the point of de- 635.
114. ſtroying the whole, he was cut off by a 640.
113. death like that he meant to revenge. 641.
Money did every thing at Rome. Ju-
gurtha king of Numidia, ſtained with
the murder of his brothers, whom the
Roman people protected, defended him-
106. ſelf longer by his largeſſes than by his 648.
arms; and Marius, who completed his
103. overthrow, could not arrive at the com- 651.
mand, but by ſpiriting up the people a-
gainſt the nobles. The ſlaves took up

B. C. arms once more in Sicily; and their second revolt cost the Romans no less Y. R.

102. blood than the first. Marius beat the 652.
Teutons, Cimbrians, and other northern nations, who were penetrating the Gauls, Spain, and Italy. The victo-

100. ries he got over them, were an occasion 654.
of proposing a new distribution of lands. Metellus, who opposed it, was forced to give way to the juncture; nor were the divisions extinguished, but by the blood of Saturninus, a tribune of the people. While Rome protected Cappa-

94. docia against Mithridates king of Pon- 660.

88. tus, and so great a foe yielded to the 666.

86. Roman force, with Greece, which had 668.

91. espoused his cause; Italy, trained to 663.
arms by so many wars waged either against, or with, the Romans, endangered their empire by a universal revolt. Rome felt herself at the same time torn

88. by the furious animosities of Marius and 666.

87. & Sylla; one of whom had made both the 667.

foll. South and North tremble, and the other & foll.
was victor of Greece and Asia. Sylla, who was stiled the fortunate, proved too

82. much so against his country, which his 672.
tyrannical dictatorship brought into bon-

79. dage. He might well lay voluntarily 675.
down the soverain power, but he could not prevent the effect of bad example. Every one would be master. Sertorius,

74. a zealous partisan of Marius, cantoned 680.

73. himself in Spain, and made a league 681.
with

B. C. with Mithridates. Againſt ſo great a captain, force was vain; nor could Pompey reduce that party, but by ſowing diviſion in it. Not even Spartacus the gladiator, but thought he might aſpire to the chief command. That ſlave cauſed no leſs trouble to the prætors and conſuls, than Mithridates was creating to Lucullus. The war of the gladiators became formidable to the Roman power. Craſſus finding difficulty to put an end to it, the great Pompey muſt be ſent againſt them. Lucullus was prevailing in the Eaſt. The Romans paſſed the Euphrates: but their general, invincible againſt the enemy, could not keep his own ſoldiers in their duty. Mithridates, often beat, but never loſing courage, was recruiting his force; and Pompey's good fortune ſeemed neceſſary to put a period to the war. He was juſt come from ſcouring the ſeas of the pirates, that infeſted them from Syria as far as the pillars of Hercules, when he was ſent againſt Mithridates. His glory appeared then at its height. He totally ſubjected that valiant king, and Armenia, whither he had fled; Iberia and Albania, which ſupported him; Syria, torn by her factions; Judea, where the diviſion of the Aſmoneans left Hyrcanus II. the ſon of Alexander Janneus, but a ſhadow of power; and, in ſhort, the whole Eaſt. Yet

71. 683.

68. 686.

67. 687.

65. 689.

63. 691.

B. C. he had not had where to triumph over ſo many enemies, but for the conſul Cicero; who ſaved the city from the flames preparing for it by Catiline, backed by the moſt illuſtrious of the Roman nobility. That formidable party was ruined by Cicero's eloquence, rather than by the arms of C. Antonius his colleague. The liberty of the Roman people was nothing the more ſecure. Pompey reigned in the ſenate, and his great name made him abſolute maſter of all deliberations. Julius Ceſar, by ſubduing the Gauls, gained his country the moſt uſeful conqueſt ſhe had ever made. So ſignal a ſervice enabled him to eſtabliſh his dominion over her. He would firſt equal, and then ſurpaſs, Pompey. The immenſe riches of Craſſus made him think to ſhare the glory of thoſe two great men, as he did their authority. He raſhly undertook the war againſt the Parthians, which proved fatal to himſelf and to his country. The Arſacians, victorious, inſulted, with cruel ralleries, the ambition of the Romans, and the inſatiable avarice of their general. But the diſgrace of the Roman name was not the worſt effect of Craſſuſſes overthrow. His power counterbalanced that of Pompey and Ceſar, whom he kept united, as it were, in ſpite of them. By his death the mound, that confined them, was broken. The two rivals, who

Y. R.

58. 696. & foll.

54. 700.

53. 701.

49. 705.

B. C. who had all the forces of the common- Y. R.
wealth in their hands, decided their
48. quarrel at Pharſalia by a bloody battle. 706.
47. Ceſar, victorious, appeared in a mo- 707.
46. ment all over the world; in Egypt, in 708.
Aſia, in Mauritania, in Spain: victor
45. on all ſides, he was acknowleged maſter 709.
44. at Rome, and in the whole empire. 710.
43. Brutus and Caſſius thought to ſet their 711.
fellow-citizens free by murdering him
as a tyrant, notwithſtanding his cle-
mency. Rome fell again into the hands
of Mark Antony, Lepidus, and the
young Ceſar Octavian, great-nephew
42. to Julius Ceſar, and his adopted ſon; 712.
three inſupportable tyrants, whoſe tri-
umvirate and proſcriptions cannot yet be
read without horror. But they were
too violent to laſt. Theſe three men
divide the empire. Ceſar keeps Italy;
and, changing inſtantly his cruelties into
mildneſs, makes it believed that he was
drawn into them by his collegues. The
36. remains of the commonwealth periſh 718.
with Brutus and Caſſius. Antony and
32. Ceſar, after ruining Lepidus, fall next 722.
31. upon each other. The whole Roman 723.
power puts to ſea. Ceſar wins the bat-
tle of Actium: the forces of Egypt and
of the Eaſt, which Antony brought with
him, are diſperſed: all his friends aban-
don him; and even his Cleopatra, for
whom he has loſt the world. Herod
30. the Idumean, who owed every thing to 724.

B. C. him, is forced to submit to the victor; Y. R.
and maintains himself, by this means,
in possession of the kingdom of Judea,
which the weakness of old Hyrcanus has
entirely lost to the Asmoneans. All
yields to the fortune of Cesar: Alexan-
dria opens her gates to him: Egypt be-
comes a Roman province: Cleopatra,
despairing to preserve it, kills herself
after Antony's example: Rome stretches
out her arms to Cesar; who, under the
27. name of Augustus, and title of empe- 727.
ror, remains sole master of the empire.
He subdues, towards the Pyrenees, the
revolted Cantabrians and Asturians: E-
24. thiopia sues for peace: the Parthians, 730.
22. in fear, send him back the standards ta- 732.
20. ken from Crassus, with all the Roman 734.
15. prisoners: the Indies court his alliance: 739.
12. the Rheti, or Grisons, feel the force of 742.
7. his arms; their mountains cannot de- 747.
fend them: Pannonia acknowleges him:
Germany dreads him; and the Weser
receives his laws. Victorious by sea
and land, he shuts the temple of Janus.
The whole earth lives in peace under 753.
his power, and JESUS CHRIST comes 754.
into the world.

X. Epoc. the birth of Jesus Christ, and last age of the world.

Now are we arrived at those times, so much desired by our fathers; those of the coming of the Messiah. This name signifies the CHRIST, or the Lord's anointed; and JESUS CHRIST demands it, as priest, as king, and as prophet.

It

Y.R.

It is not agreed in what preciſe year he came into the world; but it is agreed that his true birth ſome years precedes our vulgar era; which, however, we ſhall follow, with all others, for the more convenience. Without diſputing the year of our Lord's birth, it ſuffices that we know it happened about the 4000th year of the world. Some place it a little before, ſome a little after, and others preciſely in that year; a diverſity proceeding as much from the uncertainty of the years of the world, as of that of the birth of our Lord. Be that as it will, it was about this time, 1000 years after the dedication of the temple, and the 754th year of Rome, that JESUS CHRIST, the eternal ſon of God, and temporal ſon of Abraham and David, was born of a virgin. Y. C. 7.

727.

730.
732.
734.
739.
742.
747.

This epoch is, of all, the moſt conſiderable; not only for the importance of ſo great an event, but alſo becauſe it is that whence Chriſtians have, many ages, begun the computation of their years. It, moreover, remarkably coincides with the time, in which Rome returns to a ſtate of monarchy, under the peaceful empire of Auguſtus. All the arts flouriſhed in his time; and Latin poetry was carried to its laſt perfection by Virgil and Horace, whom that prince animated, not only by his benefits, but alſo by indulging them a free acceſs to his preſence. The birth of JESUS CHRIST was quickly followed by the death of Herod. His kingdom was divided among his children; but the principal

753.
754.

Y. C. principal ſhare fell ere long into the hands of
8. the Romans. Auguſtus ended with great glo-
14. ry his reign. Tiberius, whom he had a-
dopted, ſucceeded him without oppoſition;
and the empire was acknowleged hereditary
in the houſe of the Cæſars. Rome had much
to ſuffer from the cruel policy of Tiberius:
the reſt of the empire was tolerably quiet.
Germanicus, nephew of Tiberius, pacified
the rebel armies, refuſed the empire, beat
16. the proud Arminius, puſhed his conqueſts as
17. far as the Elbe; and having attracted, with
19. the love of all people, the jealouſy of his
20. uncle, that barbarian occaſioned his death,
30. either by grief or poiſon. In the fifteenth
year of Tiberius, St. John Baptiſt appears:
JESUS CHRIST receives baptiſm from that
divine harbinger: the eternal father, by a
voice from heaven, acknowleges his well-be-
loved ſon: the Holy Ghoſt deſcends upon the
Savior, under the peaceful figure of a dove:
the Trinity ſhines confeſt. Here begins,
Dan. ix. 27. with the ſeventieth week of Daniel, the
preaching of JESUS CHRIST. This laſt
week was the moſt important, and the moſt
noted. Daniel had diſtinguiſhed it from the
reſt, as the week, in which the covenant
was to be confirmed, and in the middle of
which the the old ſacrifices were to loſe their
efficacy. We may call it the week of myſ-
teries. In it JESUS CHRIST eſtabliſhes his
miſſion and doctrine, by numberleſs miracles,
and afterwards by his death. This happened
in the fourth year of his miniſtry, which

was

was alſo the fourth year of the laſt week of Daniel; and after this manner is that great week found exactly interſected by the ſuffering of our Savior. Y. C.

Thus the computation of the weeks is eaſy to be made, or rather is made already. We have only to add to 453 years, which will be found from the 300th year of Rome, and 20th of Artaxerxes, to the beginning of the vulgar era, the 30 years of that era, which we ſee come down to the 15th year of Tiberius, and the baptiſm of our Lord; theſe two ſums will make 483 years. Of the ſeven years, which remain to complete 490, the fourth, which makes the middle, is that in which Jeſus Chriſt died: and all that Daniel propheſied is viſibly contained within the term preſcribed. There would even have been no neceſſity for ſo much exactneſs, nor does any thing oblige us to take in ſo ſtrict a ſenſe the middle marked by Daniel. The moſt difficult would be contented with finding it in any point between the extremes. This I hint, that thoſe, who may think they have reaſon to place a little higher, or a little lower, the beginning of Artaxerxeſes reign, or the death of our Lord, may not be crampt in their calculation; and that thoſe, who would attempt, by the quibbles of chronology, to embarraſs a thing clear, may lay aſide their fruitleſs ſubtlety.

The darkneſs which covered the face of the earth at noon-day, and at the moment of CHRIST's crucifixion, is taken for an ordinary Matth. xxvii. 45. Phleg. 13. Olymp.

Y. C. nary eclipse by heathen writers, who have mentioned that memorable event. But the primitive Christians, who spoke of it to the Romans as a prodigy recorded, not only by their authors, but even by the public registers, have shown, that neither at the time of the full-moon, when Jesus died, nor in the whole year, in which that eclipse was observed, could any one have happened, that were not supernatural. We have the very words of Phlegon, Adrian's freedman, quoted at a time when his book was in everybody's hands; as well as the Syriac histories of Thallus, who followed him; and the fourth year of the 202d Olympiad, marked in Phlegon's annals, is that of the death of our Lord.

Thal. Hist. 3. Tertull. Apol. 21. Orig. 2. cont. Cels. & Tr. 35. in Matth. Euseb. & Hieron. in Coron. Jul. Afric. ibid.

To complete the mysteries, Jesus Christ rises from the grave the third day; he appears to his disciples; he ascends into heaven in their presence; he sends them the Holy Ghost; the church is formed; persecution
37. commences; St. Stephen is stoned; St. Paul
40. is converted. A little after Tiberius dies. Caligula his great-nephew, his son by adoption, and his successor, astonishes the world by his cruel and brutal folly; he claims adoration, and commands his statue to be set up in the temple of Jerusalem. Chereas rids the world of this monster. Claudius reigns, in spite of his stupidity. He is dishonored by Messalina his wife, whom he re-
49. demands, after causing her to be put to death. He is next married to Agrippina, daughter

daughter of Germanicus. The apoſtles hold Y. C.
the council of Jeruſalem, in which St. Peter Acts xv. 6.
ſpeaks the firſt, as he does everywhere elſe.
The converted Gentiles are there freed from
the ceremonies of the law. The ſentence is
pronounced in the name of the Holy Ghoſt,
and of the church. St. Paul and St. Bar- Acts xvi. 4.
nabas carry the decree of the council to the
churches, and teach the faithful to ſubmit
to it. Such was the form of the firſt coun-
cil. The ſtupid emperor diſinherited Bri- 54.
tannicus, and adopted Nero the ſon of A-
grippina. She, in return, poiſoned her too
eaſy huſband. But her ſon's government
proved no leſs fatal to herſelf, than to the 58.
reſt of the empire. Corbulo gained all the 60.
honor of this reign by the victories he won 62.
over the Parthians and Armenians. Nero 63.
commenced at once the war againſt the Jews, & foll.
and the perſecution of the Chriſtians. He 66.
was the firſt emperor who perſecuted the 67.
church. He cauſed St. Peter and St. Paul 68.
to be put to death at Rome. But as he, at
the ſame time, perſecuted all mankind, re-
volt became general againſt him. Under-
ſtanding that the ſenate had condemned him,
he laid violent hands on himſelf. Each army 69.
made an emperor: the diſpute was decided
hard by Rome, and in Rome itſelf, by dread-
ful engagements. Galba, Otho, and Vi-
tellius, all three periſhed in them: the diſ-
treſſed empire found ſome reſt under Veſpa- 70.
ſian. But the Jews were reduced to extremi-
ty: Jeruſalem was taken and burned. Titus, 79.
ſon

Y. C. ſon and ſucceſſor of Veſpaſian, afforded the world a ſhort-lived joy; and his days, which he counted loſt, when not marked by ſome good action, hurried on too faſt for human wiſhes. A Nero revived in the per-
93. ſon of Domitian. The perſecution broke out afreſh. St. John, having got ſafe out of the boiling oil, was baniſhed to the ile of Patmos, where he penned his Apocalypſe or Revelation. A little after he wrote his Goſpel, at the age of 90, and joined the quality of evangeliſt to that of apoſtle and
95. prophet. From this time the Chriſtians were continually perſecuted, as well under the good as the bad emperors. Theſe perſecutions were carried on, ſometimes by command of the emperors, and by the particular ſpite of the magiſtrates; ſometimes by an inſurrection of the people; and ſometimes by ſolemn decrees pronounced in the ſenate upon the reſcripts of princes, or in their preſence. Then the perſecution was more general and more bloody; and thus the malice of unbelievers, ever bent to deſtroy the church, rouſed itſelf from time to time to new acts of fury. It is from theſe renewals of violence that eccleſiaſtical hiſtorians reckon ten perſecutions under ten emperors. Under ſo long ſufferings, the Chriſtians never made the ſmalleſt ſedition. Of all the faithful, the biſhops were always the moſt ſeverely attacked: of all the Chriſtians, the church of Rome was perſecuted with the greateſt violence; and thirty popes ſealed with their blood

blood that goſpel, which they announced to the whole earth. Domitian is killed: the empire begins to reſpire under Nerva. His great age does not permit him to retrieve things: but to render the public tranquillity permanent, he makes choice of Trajan for his ſucceſſor. The empire quiet at home, and triumphant abroad, cannot forbear admiring ſo good a prince. And indeed it was a maxim with him, that his citizens ſhould find him ſuch as he could have wiſhed to find the emperor, had he been a private citizen. This prince ſubdued the Dacians, and Decebalus their king; extended his conqueſts in the Eaſt; gave a king to the Parthians, and made them dread the Roman power: happy, had never drunkenneſs or infamous luſt, vices ſo deplorable in ſo great a prince! made him attempt aught contrary to juſtice. To times ſo advantageous for the commonweal, ſucceeded thoſe of Adrian, blended with good and evil. This prince maintained military diſcipline, lived himſelf in a ſoldierly way; and, with much frugality, eaſed the provinces, gave the arts to flouriſh, and Greece, who was the mother of them. The Barbarians were kept in aw by his arms and authority. He rebuilt Jeruſalem, to which he gave his name, from which too it derives the name of Elia; but he baniſhed thence the Jews, who were ever rebels to the empire. That ſtubborn race found in him a mercileſs avenger. He ſullied by his cruelties, and monſtrous loves, the luſtre of ſo

Y. C.
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Y. C. glorious a reign. His infamous Antinous, of whom he made a god, throws ſhame upon his whole life. But the emperor ſeemed to make amends for his faults, and, in ſome degree, to retrieve his glory, by adopting
138. Antoninus Pius, who adopted Marcus Au-
139. relius, the ſage and the philoſopher. In theſe
161. two princes appear two beautiful characters. The father, ever at peace, is always ready, upon occaſion, to make war: the ſon, ever at war, is ever ready to give peace to his enemies, and to the empire. His father Antoninus had taught him, that it was better to ſave one citizen than to defeat a thouſand
162. enemies. The Parthians and Marcomans
169. experienced the valor of Marcus Aurelius: the latter were Germans, whom the emperor
180. was ſubduing when he died. By the virtue of the two Antonines, that name became the darling of the Romans. The glory of ſo illuſtrious a name was not effaced, either by the ſoftneſs of Lucius Verus, brother to Marcus Aurelius, and his partner in the empire; or by the brutalities of Commodus, his ſon and ſucceſſor. This laſt, unworthy of ſuch a father, forgot both his inſtructions and his example. The ſenate and people abhorred
192. him: his moſt aſſiduous minions, and his miſ-
193. treſs, put him to death. His ſucceſſor Pertinax, a vigorous aſſerter of military diſcipline, fell a ſacrifice to the fury of the licentious ſoldiers, who had, but a little before, forced the ſoverain power upon him.

The

The empire, expoſed to auction, found a purchaſer. The lawyer Didius Julianus ventured upon this bold bargain: but it coſt him his life. Severus the African put him to death, revenged Pertinax, paſſed from the Eaſt to the Weſt, triumphed in Syria, Gaul, and Great-Britain. The rapid conqueror equalled Ceſar by his victories; but imitated not his clemency. He could not make peace between his own children. Baſſian, or Caracalla, his elder ſon, a falſe imitator of Alexander, immediately upon his father's death murdered his brother Geta, emperor as himſelf, in the arms of Julia their common mother; ſpent his life in cruelty and carnage, and brought himſelf to a tragical end. Severus had gained him the hearts of the ſoldiers and people, by giving him the name of Antonine: but he could not ſupport its glory. The Syrian Heliogabalus, or rather Alagabalus, his ſon, at leaſt reputed ſuch, though the name of Antonine had given him at firſt the attachment of the ſoldiers, and victory over Macrinus, became preſently after, by his infamous conduct, the horror of mankind, and the deſtruction of himſelf. Alexander Severus, ſon of Mamea, his couſin and ſucceſſor, lived too ſhort while for the happineſs of the world. He complained that he had more difficulty in reſtraining his ſoldiers, than in vanquiſhing his enemies. His mother, who governed him, was the cauſe of his ruin, as ſhe had been of his glory. Under him, Ar-

Y. C.
194.
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& foll.
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Y. C. taxerxes the Perſian ſlew his maſter Artaban, the laſt king of the Parthians, and reſtored the empire of the Perſians in the Eaſt.

Tertull. adv. Jud. 7. Apol. 37. In theſe times the yet infant church was filling the earth, and not only the Eaſt, where ſhe had taken her riſe, that is, Paleſtine, Syria, Egypt, Aſia Minor, and Greece; but alſo in the Weſt, beſides Italy, the ſeveral nations of the Gauls, all the provinces of Spain, Afric, Germany, Great-Britain, in places impenetrable to the Roman arms. She was even gaining ground without the empire, in Armenia, Perſia, the Indies, among the moſt barbarous nations, the Sarmatians, Dacians, Scythians, Getulians, and as far as the moſt unknown iles. The blood of her martyrs rendered her fruit-

167. ful. Under Trajan, Ignatius, biſhop of Antioch, was expoſed to wild beaſts. Marcus Aurelius, unhappily prepoſſeſſed with the calumnies thrown upon Chriſtianity,

163. put to death Juſtin the philoſopher, and apologiſt for the Chriſtian religion. Poly-

167. carp, biſhop of Smyrna, St. John's diſciple, at the age of fourſcore, was condemned to the ſtake under the ſame prince. The holy

177. martyrs of Lyons and Vienne underwent unheard-of torments, after the example of Photin their biſhop, a man of ninety years. The Gallican church filled the world with her glory. Ireneus, diſciple of Polycarp,

202. and Photin's ſucceſſor, imitated his predeceſſor, and died a martyr under Severus, with

with a great number of the faithful of his church. Sometimes the perſecution abated. Marcus Aurelius happening once in Germany to be in extreme want of water, a Chriſtian legion obtained a rain ſufficient to quench the thirſt of his army, and accompanied with peals of thunder, which ſtruck terror into his enemies. The name of *Thunderer* was, by this miracle, given or confirmed to that legion. The emperor was touched with it, and wrote to the ſenate in favor of the Chriſtians. But at laſt his ſoothſayers perſwaded him to attribute to his gods, and to his prayers, a miracle, which the Pagans did not ſo much as dream of deſiring. Other cauſes ſuſpended or aſſwaged ſometimes the perſecution; but ſuperſtition, a weakneſs which Marcus Aurelius could not avoid, the public hatred, and the calumnies caſt upon the Chriſtians, ſtill too quickly prevailed again: the fury of the heathens rekindled, and the whole empire ſtreamed with the blood of martyrs. The doctrine went along with the ſufferings. Under Severus, and a little after, Tertullian, a prieſt of Carthage, enlightened the church by his writings, defended her by an admirable apology, and deſerted her at laſt, being blinded by an overweening auſterity, and ſeduced by the viſions of the falſe prophet Montanus. Much about the ſame time Clement, the pious prieſt of Alexandria, laid open the iniquities of paganiſm, in order to confute him. Origen, ſon of the

Y. C. 174. 213.

Y. C. holy martyr Leonides, rendered himself, from his youth, celebrated through the whole church; and taught great truths, mixed with many errors. The philosopher Ammonius made the Platonic philosophy subservient to religion, and won himself the respect of the Heathens themselves. Meanwhile the Valentinians, the Gnostics, and other impious sects, attack the gospel by false traditions.

Iren. lib. iii. 1, 2, 3. Ireneus opposes to them the tradition, and authority, of the apostolic churches; especially that of Rome, founded by the apostles Peter and Paul. Tertullian does the same.

De praesc. adv. Haer. c. 36. The church is shaken neither by heresies, nor by schisms, nor by the fall of her most eminent doctors. Her sanctity of manners is so conspicuous, that it commands the encomiums of her enemies.

235. The affairs of the empire were embroiled in a terrible manner. After the death of Alexander, the tyrant Maximine, who had killed him, made himself master, though of
236. Gothic race. The senate set up four empe-
237. rors in opposition to him, who were all cut
238. off in less than two years. Among these were the two Gordians, elder and younger,
242. favorites of the Roman people. The young Gordian their son, though he early discovered a consummate wisdom, had much ado to defend, against the Persians, the empire enfeebled by so many divisions. He had retaken from them many important places.
244. But Philip the Arab cut off that good prince; and, for fear of being overpowered by two emperors,

emperors, whom the ſenate elected one after the other, he concluded a ſhameful peace with Sapor, king of Perſia. This was the firſt of the Romans, who gave up by treaty any territories of the empire. He is ſaid to have embraced the Chriſtian religion at a time he ſeemed ſuddenly reformed; and it is certain, that he was favorable to the Chriſtians. Out of hatred to this emperor, Decius, who had ſlain him, renewed the perſecution with greater violence than ever. The church extended on all ſides, but chiefly in the Gauls; and the empire ſoon loſt Decius, who vigorouſly defended her. Gallus and Voluſian, paſſed ſwiftly away: Emilian did no more than appear: the chief power was given to Valerian: and that venerable man aſcended it through all the degrees of dignity. He was cruel to none but the Chriſtians. Under him pope Stephen, and Cyprian, biſhop of Carthage, notwithſtanding their diſputes, which had made no breach of communion, received the ſame crown. Cyprian's error, in rejecting the baptiſm given by heretics, hurt neither himſelf nor the church. The tradition of the holy ſee ſupported itſelf, by its own ſtrength, againſt all the ſpecious arguments and authority of ſo great a man, although other great men defended the ſame doctrine. Another diſpute did more miſchief. Sabellius confounded the three divine perſons, and acknowleged in the Deity one perſon under three names. This innovation aſtoniſhed

Y. C.
245.
Euſeb. lib. vi. 39.
249.
Greg. Tur. lib. 1. Hiſt. Franc. 28.
251.
254.
257.
258.
256.
257.
Euſeb. Hiſt. Eccl. lib. vii. c. 6.

Y. C. miſhed the church; and Dionyſius, biſhop of Alexandria, diſcovered to pope Sixtus II.
259. the errors of that hereſiarch. This holy pope quickly followed, in the road of martyrdom, Stephen his predeceſſor: he had his head ſtruck off, and left a yet greater conflict to be ſuſtained by his deacon Laurence. Then
258. ſee we begin the inundation of the Barba-
259. rians. The Burgundians, and other Ger-
260. man nations, the Goths, formerly called Getes, and other tribes, who inhabited about the Euxine ſea, and beyond the Danube, entered Europe: the Eaſt was invaded by the Aſiatic Scythians, and the Perſians. Theſe defeated Valerian, whom they afterwards took in a treacherous manner; and, after letting him linger out his days in a painful ſlavery, they flea'd him, to make his ſkin a monu-
261. ment of their victory. Gallienus, his ſon and collegue, utterly ruined all by his ſoftneſs. Thirty tyrants ſhared the empire.
264. Odenatus, king of Palmyra, an ancient city, founded by Solomon, was the moſt illuſtrious: he reſcued the Eaſtern provinces out of the hands of the Barbarians, and made himſelf acknowleged in them. His conſort, Zenobia, marched with him at the head of his armies, which ſhe commanded ſingly after his death; and rendered herſelf famous all over the earth, for having joined chaſtity
268. with beauty, and learning with valor. Clau-
270. dius II. and Aurelian after him, retrieved the affairs of the empire. While they were humbling the Goths and Germans by ſignal victories,

Euſeb. Hiſt. Eccl. vii. c. 27. & ſeq.

victories, Zenobia preſerved to her children the conqueſts of their father. That princeſs inclined to Judaiſm. To gain her over, Paul of Samoſata, biſhop of Antioch, a vain and turbulent man, taught his Jewiſh opinion concerning the perſon of JESUS CHRIST, whom he made a mere man. After long diſſembling ſo new a doctrine, he was convicted and condemned at the council of Antioch. Queen Zenobia maintained the war againſt Aurelian, who thought no ſcorn to triumph over ſo renowned a heroine. Amid continual conflicts, he knew how to keep up the Roman diſcipline among his ſoldiers; and ſhowed that, by following the ancient regulations, and the ancient frugality, great armies might be put in motion, both at home and abroad, without any charge to the empire. Then began the Franks to grow formidable. Theſe were a confederacy of German ſtates, who dwelled along the Rhine. Their name ſpeaks them united from the love of liberty. Aurelian had beaten them, when a private perſon; and kept them in aw, when emperor. That prince made himſelf hated by his bloody actions. His wrath, too much dreaded, occaſioned his death. Thoſe who thought themſelves in hazard, reſolved to be before-hand with him; and his ſecretary, being threatened, put himſelf at the head of the combination. The army, who ſaw him cut off by the conſpiracy of ſo many chiefs, refuſed to chooſe an emperor, for fear of ſetting one of Aurelian's aſſaſſins on the throne; ſo

Y. C.

Athan. ad ſolit. Theod. lib. ii. haer. fab. 8. Niceph. l. vi. c. 27.

273.

274.

Hiſt. Aug. Aurel. c. 7. Flor. c. 2. Prob. c. 11. 12 Firm. &c. c. 13.

275.

Y. C. so the senate, restored to its ancient right, elected Tacitus. This new prince was venerable for his age, and for his virtue: but he became odious through the violences of a kinsman, to whom he gave the command of the army, and perished with him in a se-
276. dition the seventh month of his reign. Thus his promotion served only to shorten his days. His brother Florian claimed the empire by right of succession. This right, however, was not acknowleged: Florian was killed, and Probus forced by the soldiers to accept the empire, though he threa-
277. tened to keep them in order. Every thing
278. bended beneath so great a captain; the Ger-
280. mans and the Franks, who attempted to enter the Gauls, were repulsed; and in the East, as well as West, all the Barbarians reverenced the Roman arms. So formidable a warrior aspired at peace, and gave the empire to hope it should have no more occasion for
282. soldiers. The army revenged the insinuation, and the strict rule their emperor maintained. A moment after, confounded at the violence they had used to so great a prince, they honored his memory; and gave him for successor, Carus, who was no less zealous
283. for discipline than himself. This valiant prince avenged his predecessor, and quelled the Barbarians, to whom the death of Probus had given fresh courage. He marched into the East, to fight the Persians, with Numerian his second son; and sent against the northern enemies his eldest son Carinus,

whom

whom he made Ceſar. This was the ſecond dignity, and next ſtep to the empire. The whole Eaſt trembled before Carus: Meſopotamia ſubmitted: the divided Perſians could not reſiſt him. While every thing gave way to him, Heaven ſtopt his career, by a thunderbolt. Numerian's grief coſt him almoſt his eyes. What works not on the heart the luſt of reign! Untouched by his diſtreſs, his father Aper murdered him: but Diocletian revenged his death, and reached at length the empire, which he had ſo ardently deſired. Carinus rouſed, in ſpite of his ſoftneſs, and beat Diocletian; but was ſlain, in the purſuit, by one of his own men, whoſe wife he had ſeduced. Thus the empire got rid of the moſt violent and moſt abandoned of men. Diocletian governed with vigor, but with an inſupportable vanity. To make head againſt ſo many enemies, that were riſing againſt him on all ſides, both at home and abroad, he named Maximian emperor with him; taking care, however, to preſerve the chief authority to himſelf. Each emperor made a ceſar. Conſtantius Chlorus and Galerius were raiſed to that high ſtation. The four princes ſupported with difficulty the load of ſo many wars. Diocletian fled Rome, which he found too free; and ſettled at Nicomedia, where he obtained adoration, after the manner of the people of the Eaſt. Meanwhile the Perſians, vanquiſhed by Galerius, gave up to the Romans large provinces, and whole kingdoms. After

Y. C.
284.
285.
286.
291.
297.
Euſeb. Hiſt. lib. viii. 13.

ter

Y. C. ter ſo great ſucceſſes, Galerius will no longer be a ſubject, and ſcorns the name of ceſar. He begins with intimidating Maximian. A long ilneſs had ſunk the ſpirit of Diocletian; and Galerius, though his ſon-in-law, forced him to quit the reins. Maximian was fain to follow his example. Thus the empire came into the hands of Conſtantius Chlorus and Galerius; and two new ceſars, Severus and Maximine, were created in their ſtead, by the depoſed emperors. The Gauls, Spain, and Great-Britain, were happy, but ſhort while, under Conſtantius Chlorus. Being an enemy to extortion, and therefore accuſed of ruining the finances, he ſhowed that he had immenſe treaſures in the good-will of his ſubjects. The reſt of the empire ſuffered greatly under ſo many emperors and ceſars: officers multiplied with princes: expences and exactions were infinite. Young Conſtantine, ſon of Conſtantius Chlorus, began to diſtinguiſh himſelf: but he was in the hands of Galerius. That emperor, jealous of his riſing glory, expoſed him daily to new perils. He muſt encounter wild beaſts by way of exerciſe: but Galerius was no leſs to be feared than they. Conſtantine, having at length got out of his hands, found his father expiring. At this time Maxentius, ſon of Maximian, and ſon-in-law to Galerius, made himſelf emperor at Rome, in ſpite of his father-in-law; and inteſtine diviſions were added to the other calamities of the ſtate. The image of Conſtantine, who had

Orat. Conſt. ad ſanct. coet. 25. Lact. de mort. perſ. c. 17, 18.

304.

Lact. Ibid. 24.

306.

Lact. de morte perſ. c. 26, 27.

had juſt ſucceeded his father, being carried to Rome, according to cuſtom, was rejected there by order of Maxentius. The receiving of the images was the uſual form of acknowleging new princes. War is prepared on all ſides. The ceſar Severus, whom Galerius ſent againſt Maxentius, made him tremble in the heart of Rome. To procure a prop under his panic, he recalled his father Maximian. The ambitious old man quitted gladly a retreat, he had kept with reluctance; and endeavored, in vain, to draw Dioeletian, his collegue, from the garden he cultivated at Salona. At the name of Maximian, a ſecond time emperor, Severuſſes ſoldiers deſert him. The old emperor cauſes him to be put to death; and at the ſame time, to ſtrengthen himſelf againſt Galerius, he gives his daughter Fauſta to Conſtantine. Galerius wanted alſo ſome ſupport after the death of Severus; and this made him reſolve to name Licinius emperor: but this choice provoked Maximine, who, in quality of ceſar, thought himſelf neareſt to the ſupreme dignity. As nothing could perſwade him to ſubmit to Licinius, he rendered himſelf independant in the Eaſt.

Y. C. 307. Lact. ibid. 28, 29, 30, 31, 32.

Scarce any thing remained to Galerius but Illyria, whither he had retired, when driven out of Italy. All the Weſt beſide obeyed Maximian, his ſon Maxentius, and his ſon-in-law Conſtantine. But he choſe not his own children, more than ſtrangers, for partners in the empire. He endeavored to drive 310.

Y. C. his ſon Maxentius out of Rome; but was expelled by him. Conſtantine, who received him in the Gauls, found him no leſs perfidious. After various attempts, Maximian formed a final plot, in which he thought to have engaged his daughter Fauſta againſt her huſband. She deceived him; and Maximian, who fancied he had killed Conſtantine, by killing the eunuch put into his bed, laid violent hands on himſelf. A new war breaks out; and Maxentius, on pretence of revenging his father, declares againſt Conſtantine, who marches to Rome with his troops. At the ſame time he cauſes the ſtatues of Maximian to be thrown down: thoſe of Diocletian, which ſtood next to them, ſhared the ſame fate. Diocletian's repoſe was diſturbed by this contempt; and he died, ſome time after, as much of vexation as of age.

Lact. ibid. 42, 43. 312.

Euſeb. viii. Hiſt. Eccl. 16 de vit. Conſt. i. 57.

In thoſe times, Rome, a conſtant enemy to Chriſtianity, made a laſt effort to extinguiſh it; inſtead of which, ſhe completed its eſtabliſhment. Galerius, marked by hiſtorians as the author of the laſt perſecution, two years before he had obliged Diocletian to quit the empire, forced him to make that bloody edict, which commanded the Chriſtians to be perſecuted more violently than ever. Maximian, who hated them, and had never ceaſed tormenting them, ſpirited up the magiſtrates and executioners: but his violence, however exceſſive, did not equal that of Maximine and Galerius. New puniſhments

Lact. de mort. perſ. 9. & ſeq. 302.

niſhments were daily invented. The mo- Y. C.
deſty of the Chriſtian virgins was no leſs attacked than their faith. The ſtricteſt ſearch was made for the ſacred books, in order to aboliſh the very memory of them; and the Chriſtians durſt not have them in their houſes, nor almoſt preſume to read them. Thus, after three hundred years perſecution, the malice of the perſecutors grew ſtill more inveterate. The Chriſtians wearied them out by their patience. The people, touched with their holy life, became converts in great numbers. Galerius deſpaired of being able to ſuppreſs them. Struck with an extraordinary diſeaſe, he revoked his edicts; and died the death of Antiochus, with as falſe a repentance. Maximine continued the perſecution: but Conſtantine the great, a wiſe and victorious prince, publicly embraced Chriſtianity. 311. 312.

XI. Epoch. Conſtantine, or the peace of the church.

THIS celebrated declaration of Conſtantine happened in the 312th year of our Lord. While he was beſieging Maxentius in Rome, a flaming croſs appeared to him in the air, before all the people, with an inſcription that promiſed him victory: the ſame thing is confirmed to him in a dream. Next day he gained that celebrated battle, which ridded Rome of a tyrant, and the church of a perſecutor. The croſs was diſplayed as the defence of the Roman people, and of the whole empire. A little after, Maximine was vanquiſhed by Licinius, who was then on good terms with Conſtantine; and made an 313.

Y. C. exit like that of Galerius. Peace was given to the church. Conſtantine loaded her with honors and riches. Whitherſoever he went, victory followed him; and the barbarians were quelled, as well by him as by his children. Meantime Licinius breaks with him, and
315. renews the perſecution. Beaten by ſea and
324. land, he is forced to quit the empire, and at
325. laſt his life. About this time Conſtantine aſſembled, at Nice in Bithynia, the firſt general council; where 318 biſhops, who repreſented the whole church, condemned the prieſt Arius, oppoſer of the divinity of the ſon of God; and drew up the creed, in which the conſubſtantiality of the father and ſon is eſtabliſhed. The prieſts of the Roman church, ſent by pope Silveſter, took place of all the biſhops in that aſſembly; and an ancient Greek author reckons, among the legates of the holy ſee, the celebrated Oſius biſhop of Corduba, (now Cordova,) who preſided at the council. Conſtantine took his ſeat in it, and received its deciſions as an oracle from heaven. The Arians concealed their errors, and, by diſſimulation, recovered his good graces. While his valor maintained the empire in profound tranquillity, his own family's peace was diſturbed by the artifices of Fauſta his conſort. Criſpus, ſon of Conſtantine, but of another marriage, accuſed by this ſtep-mother of attempting to ſeduce her, found his father inflexible. His death was quickly revenged. Fauſta, convicted, was ſuffocated in the bath.

Gel. Syric. Hiſt. Con. Nic. lib. ii. c. 27.

236.

bath. But Conſtantine, diſhonored by the wickedneſs of his wife, derived at the ſame time a great deal of honor from the piety of his mother. She diſcovered, in the ruins of the ancient Jeruſalem, the true croſs, ſaid to have been productive of miracles. The holy ſepulcre was alſo found. The new city of Jeruſalem, which Adrian had built, the grotto where the Savior of the world was born, and all the holy places, were adorned with ſtately temples by Helen and Conſtantine. Four years after, the emperor rebuilt Byzantium, which he called Conſtantinople, and made it the ſecond ſeat of empire. The church, peaceful under Conſtantine, was cruelly afflicted in Perſia. An infinity of martyrs ſignalized their faith. The emperor endeavored in vain to pacify Sapor, and bring him over to Chriſtianity. Conſtantine's protection afforded the perſecuted Chriſtians only a favorable retreat. This prince, bleſſed by the whole church, died, full of joy and hope, after dividing the empire among his three ſons, Conſtantine, Conſtantius, and Conſtans. Soon was their union broken. Conſtantine periſhed in the war he had with his brother Conſtans, about the limits of their empire. Conſtantius and Conſtans agreed little better. Conſtans maintained the Nicene faith, which Conſtantius as ſtrenuouſly oppoſed. Then did the church admire the long ſufferings of Athanaſius, patriarch of Alexandria, and defender of the council of Nice. Expelled

Y. C.

330.

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Y. C. his see by Constantius, he was canonically
341. reinvested by pope Julius I. and Constans
Soc. Hist. Eccl. ii. 15. Sozom. iii. 8. ratified the decree. This good prince lived not long. The tyrant Magnentius treacherously murdered him: but soon after,
350. vanquished by Constantius, he killed him-
351. self also. In the battle, where he was undone, Valens, an Arian bishop, having had
353. private intelligence from his friends, assured Constantius that the tyrant's army was put to flight; and made the weak emperor believe, that he knew it by revelation. Upon this forged revelation, Constantius delivers himself over to the Arians. The orthodox bishops are expelled their sees: the whole church is filled with confusion: the constancy of pope Liberius gives way to the tediousness of exile: torments overcome old Osius, formerly the main pillar of the church:
357. the council of Rimini, so steady at first,
359. yields at length through surprize and violence: nothing is done in order or form: the emperor's authority is the only law: but the Arians, thence the sole managers, cannot agree among themselves, and change their creed every day: the Nicene faith stands firm: Athanasius, and Hilary bishop of Poitiers, its principal champions, make themselves renowned over all the earth. While the emperor Constantius, absorbed in the affairs of Arianism, neglected those of the empire, the Persians gained great ad-
357. vantages. The Germans and the Franks
358. attempted on all sides the entrance of the Gauls.

Gauls. Julian, the emperor's relation, ſtopt them, and beat them. The emperor himſelf defeated the Sarmatians, and marched againſt the Perſians. Then appear, Julian's revolt againſt the emperor, his apoſtacy, the death of Conſtantius, the reign of Julian, his equitable government, and the new kind of perſecution he makes the church undergo. He fomented her diviſions; he precluded the Chriſtians, not only from honors, but from ſtudies; and, by imitating the holy diſcipline of the church, he thought to turn her own arms againſt her. Inflictions were contrived, and appointed, under other pretexts, than that of religion. The Chriſtians continued faithful to their emperor; but the glory he purſued, proved his undoing: he was ſlain in Perſia, where he had given battle raſhly. Jovian his ſucceſſor, a zealous Chriſtian, found things deſperate, and lived only to conclude a ſhameful peace. After him, Valentinian made war like a great captain: he carried his ſon Gratian very young to it, maintained military diſcipline, beat the barbarians, fortified the frontiers of the empire, and protected the Nicene faith in the Weſt. Valens his brother, whom he made his collegue, perſecuted it in the Eaſt; and, neither able to gain nor to cruſh Baſil and Gregory Nazianzen, he gave up all hopes of conquering it. Some Arians added new errors to the former tenets of the ſect. Aerius, an Arian prieſt, is branded in the writings of the fathers

V. C.
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368.
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371.
& foll.

Epiph. haer. 75. Aug. haer. 53.

Y. C. thers as author of a new hereſy, for having put the prieſthood on a level with the epiſcopate, and for having judged uſeleſs the prayers and oblations which the whole church made for the dead. A third error of that hereſiarch was, his reckoning, among the ſervitudes of the law, the obſervance of certain ſtated faſts; on the principle, that faſting ſhould always be free. He was yet alive, when Epiphanius wrote his celebrated hiſtory of hereſies; where he is refuted with the reſt.

375. Martin was made biſhop of Tours, and filled the whole world with the noiſe of his ſanctity and miracles, not only during his life-time, but after his death. Valentinian died, after a violent ſpeech he made to the enemies of the empire: his paſſion, which rendered him dreaded by others, at laſt proved fatal to himſelf. Gratian, his ſucceſſor, beheld without envy the promotion of his younger brother Valentinian II. who was made emperor, though but nine years old. His mother Juſtina, a protectreſs of the Arians, governed during his minority. Here we ſee in a few years ſome wonderful events:

377. the revolt of the Goths againſt Valens; that

378. prince leaving the Perſians to ſuppreſs the rebels; Gratian haſting to join him, after getting a ſignal victory over the Germans: Valens, willing to vanquiſh alone, precipitates the fight, in which he is routed near Adrianople. The Goths, victorious, burn him alive in a village, whither he had retired. Gratian, overwhelmed with buſineſs, aſſociates

aſſociates in the empire the great Theodoſius, and leaves to him the Eaſt. The Goths are vanquiſhed: all the Barbarians are kept in aw; and, what Theodoſius no leſs valued, the Macedonian heretics, who denied the divinity of the Holy Ghoſt, are condemned in the council of Conſtantinople. The Greek church alone was there. The conſent of all the Weſt, and of pope Damaſus, conferred on it the appellation of the ſecond general council. While Theodoſius governed with ſo much fortitude and ſucceſs, Gratian, who was no leſs valiant or pious, being deſerted by his troops, made up wholely of foreigners, fell a ſacrifice to the tyrant Maximus. The church and empire lamented that good prince. The tyrant reigned in the Gauls, and ſeemed to content himſelf with that diſtrict. The empreſs Juſtina publiſhed, under her ſon's name, edicts in favor of Arianiſm. Ambroſe, biſhop of Milan, oppoſed to her nothing but ſound doctrine, prayers and patience; and made ſhift by ſuch arms, not only to preſerve to the church the baſilics, which the heretics wanted to poſſeſs, but even to gain over the young emperor. In the mean time Maximus is again ſtirring, and Juſtina finds none more faithful than the holy biſhop, whom ſhe was treating as a rebel. She ſends him to the tyrant, who proves inflexible to all he can ſay. The young Valentinian is forced to take flight with his mother. Maximus makes himſelf maſter

Y. C.
379.
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387.

Y. C. master at Rome, where he revives the sacri-
388. fices of the false gods, in complaisance to the senate, still almost wholely pagan. After he had got possession of all the West, and at the time he thought himself most secure, Theodosius, assisted by the Franks, defeated him in Pannonia, besieged him in Aquileia, and suffered him to be slain by his soldiers.

392. Now absolute master of both empires, he restored that of the West to Valentinian, who did not keep it long. This young prince both promoted and degraded in extreme Arbogastus, a captain of the Franks, valiant and disinterested; but capable of maintaining, by all manner of crimes, the power he had acquired over the troops. He raised the tyrant Eugenius, who could do nothing but talk; and cut off Valentinian, who would no longer have the proud Frank for his master. This detestable deed was done hard by Vienne, in the country of the Gauls. Ambrose, whom the young emperor had sent for, in order to receive baptism from him, deplored his loss, and had good hopes of his salvation. His death did not remain un-

394. punished. A visible miracle gave Theodosius victory over Eugenius, and the false gods, whose worship that tyrant had reestablished. Eugenius was taken: it behoved to make him a sacrifice to the public vengeance, and to quash the rebellion by his death. The haughty Arbogastus killed himself, rather than have recourse to the victor's clemency, which all the rest of the rebels had experienced.

experienced. Theodoſius now alone was the delight and wonder of the world. He ſupported religion; he put heretics to ſilence; he aboliſhed the impure ſacrifices of the heathens; he corrected effeminacy; and reſtrained ſuperfluous expence. He humbly confeſſed his faults, and ſincerely repented of them. He liſtened to Ambroſe, a celebrated doctor of the church, who reproved him for his paſſion, the ſole frailty of ſo great a prince. Though always victorious, he never made war but through neceſſity. He rendered the nations happy, and died in peace, more glorious by his faith than by his victories. In his time, Jerom, a prieſt, having retired to the ſacred grotto of Bethlehem, undertook immenſe labors, in order to expound the Scripture: he read every interpreter, ſearched every hiſtory, ſacred and profane, that could give any light to it; and compoſed from the original Hebrew that verſion of the Bible, which the whole church has received under the name of Vulgate. The empire, that ſeemed invincible under Theodoſius, changed its aſpect all at once under his two ſons. Arcadius had the Eaſt, and Honorius the Weſt: they both, being governed by their miniſters, made their power ſubſervient to private intereſts. Rufinus and Eutropius, ſucceſſively favorites of Arcadius, nor one leſs wicked than the other, quickly fell; and affairs went never the better under ſo weak a prince. His conſort Eudoxia, made him perſecute John Chryſoſtom,

Y. C.
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404.

Y. C. Chryſoſtom, patriarch of Conſtantinople, and the light of the Eaſt. Pope Innocent, and all the Weſt, ſupported that great biſhop againſt Theophilus, patriarch of Alexandria, miniſter of the empreſſes violence. The Weſt was diſturbed by the incurſion
406. of Barbarians. Radagaſius, a Goth and
& foll. Heathen, ravaged Italy. The Vandals, a Gothic and Arian nation, ſeized on part of Gaul, and ſpred into Spain. Alaric, king of the Viſigoths, an Arian people, compelled Honorius to yield to him thoſe large provinces already poſſeſſed by the Vandals. Stilico, embarraſſed with ſo many Barba-
408. rians, beats them, favors them, plays booty with them, breaks with them, ſacrifices all to his intereſt; and, nevertheleſs, preſerves the empire, which he has a deſign to uſurp. Meanwhile died Arcadius, who thought the Eaſt ſo deſtitute of good ſubjects, that he put his ſon Theodoſius, but eight years old, under the tuition of Iſdegerd, king of Perſia. But Pulcheria, the young emperor's ſiſter, proved equal to weighty affairs. Theodoſius' empire was ſupported by the prudence, and piety of that princeſs. That of Honorius ſeemed near its ruin. He cauſed Stilico to be put to death, but could not replace ſo
409. able a miniſter. The revolt of Conſtantine,
410. the total loſs of Gaul and Spain, the taking and ſack of Rome by the arms of Alaric and the Viſigoths, were the conſequences of Stilico's death. Ataulph, more furious than Alaric, pillaged Rome anew, and thought of

of nothing leſs than aboliſhing the Roman name: but, for the happineſs of the empire, he ſeized Placidia the emperor's ſiſter. That captive princeſs, whom he married, mollified him. The Goths treated with the Romans, and eſtabliſhed themſelves in Spain; reſerving in the Gauls the provinces towards the Pyrenees. Their king Vallia conducted thoſe great deſigns wiſely. Spain ſhowed her conſtancy; nor did her faith, under the dominion of thoſe Arians, ſuffer alteration. Meanwhile the Burgundians, a German people, occupied the neighborhood of the Rhine; whence by degrees they gained the country that bears their name. The Franks did not forget themſelves: reſolving new efforts to open a paſſage into the Gauls, they raiſed to the royalty Pharamond, ſon of Marcomir; and the monarchy of France, the moſt ancient and moſt noble in the world, took under him its riſe. The unfortunate Honorius died without iſſue, and without providing for the empire. Theodoſius named emperor his couſin Valentinian III. ſon of Placidia and of Conſtantius her ſecond huſband; and placed him, during his minority, under the guardianſhip of his mother, to whom he gave the title of empreſs. In thoſe times Celeſtius and Pelagius denied original ſin, and the grace by which we are Chriſtians. In ſpite of their diſſimulations, the African councils condemned them. The popes, Innocent and Zozimus, whom pope Celeſtine afterwards followed, ratified the ſentence, and extended

Y. C.
413.
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417.

Y. C. it through the world. Auguſtine confuted thoſe dangerous heretics, and enlightened the whole church by his admirable writings. The ſame father, backed by Proſper, his diſciple, ſtopped the mouths of the Semipelagians, who attributed the beginning of juſtification and faith to the ſole power of free-will. An age ſo unfortunate for the empire, and which gave birth to ſo many hereſies, proved, nevertheleſs, happy for Chriſtianity. No commotion ſhook it; no hereſy corrupted it. The church, fruitful in great men, confounded all errors. After the perſecutions, God was pleaſed to make the glory
406. of his martyrs conſpicuous. Vigilantius,
Hier. cont. Vigil. Gennad. deſcript. Eccl. who oppoſed the received opinions, being refuted by Jerom, remained without a follower. The Chriſtian faith grew daily ſtronger, and more extended. But the empire of the Weſt was quite gone: attacked by ſo many enemies, it was alſo weakened by the jealouſies of its generals. By the artifices of Aetius, Boniface, count of Afric, became ſuſpected by Placidia. The count, ill uſed, brought from Spain Genſeric and the Vandals, whom the Goths were expelling that country; and too late repented his calling them. Afric was taken from the empire. The church ſuffered infinite calamities from the violence of thoſe Arians, and ſaw a noble army of martyrs crowned. Two dread-
429. ful hereſies aroſe: Neſtorius, patriarch of Conſtantinople, divided the perſon of JESUS CHRIST; and, twenty years after, Eutyches, an

an abbot, confounded his two-fold nature. Y. C.
Cyril, patriarch of Alexandria, oppoſed 430.
Neſtorius; who was condemned by pope Celeſtine. The council of Epheſus, the third 431.
general, in execution of this ſentence, depoſed Neſtorius, and confirmed the decree of Celeſtine, whom the biſhops of the council call their father in their definition. The bleſſed virgin was acknowleged mother of God, and Cyril's doctrine was celebrated over the earth. Theodoſius, after ſome ſtruggles, ſubmitted to the council, and baniſhed Neſtorius. Eutyches, who could not combat that hereſy without running into another extreme, was no leſs powerfully rejected. Pope Leo condemned him, and 448.
refuted him at the ſame time by a letter, which was revered through the world. The coun- 451.
cil of Chalcedon, the fourth general, in which that great pope held the firſt place, as much from his learning as from the authority of his ſee, anathematized Eutyches, and his protector Dioſcorus, patriarch of Alexandria. The council's letter to Leo ſhows, that that pope preſided there by his legates, as the head over its members. The emperor Marcian aſſiſted in perſon at that awful aſſembly, after the example of Conſtantine; and received its deciſions with the ſame reſpect. He had been raiſed to the empire a little before, by marrying Pulcheria, acknowleged empreſs after the death of her brother, who had left no ſons. But the empire muſt have a maſter: Marcian's virtue

Part ii. Conc. Eph. act. 1. Sent. depoſ. Neſt.

Relat. S. Syn. Chalc. ad Leon. Conc. Pa 3.

Y. C. procured him that honor. During the time of theſe two councils, Theodoret, biſhop of Cyrus, made himſelf famous; and his doctrine would be without blemiſh, if the violent writings he publiſhed againſt Cyril had not ſtood in need of too great elucidations. Theſe, however, he honeſtly gave, and was counted among the orthodox biſhops. The Gauls began to acknowlege the Franks. Aetius had defended them againſt Pharamond and Clodio the Long-haired; but Meroveus was more ſucceſful, and made a ſurer ſettlement in them, much about the time that the Angles, a Saxon people, invaded the South part of Great-Britain. They gave it their name, and there founded ſeveral kingdoms. Meantime the Huns, a people from Palus Meotis, deſolated the world with an immenſe army, under the conduct of Attila,
452. the moſt ſhocking of men. Aetius, who defeated him in the Gauls, could not prevent his ravaging Italy. The Adriatic ilands afforded a retreat to many againſt his fury. Venice aroſe in the midſt of the waters. Pope Leo, more powerful than Aetius and the Roman armies, commanded reverence from that barbarous and heathen king, and ſaved Rome from pillage: but ſhe was ſoon after expoſed to it by the debauchery of her
454. emperor Valentinian. Maximus, whoſe wife
455. he had violated, found means to deſtroy him by diſſembling his reſentment, and making a merit of his complaiſance. By his deceitful counſels, the blind emperor put to death Actius,

Aetius, the ſole bulwark of the empire. Y. C.
Maximus, author of the murder, ſpirits up the friends of Aetius to revenge it; and ſo gets the emperor killed. By theſe ſteps he aſcends the throne, and compels the empreſs Eudoxia, daughter of the younger Theodoſius, to marry him. To get out of his hands, ſhe was not afraid to put herſelf into thoſe of Genſeric. Rome falls a prey to the barbarian: Leo alone prevents his putting every thing to fire and ſword: the people tear Maximus to pieces; which is their ſole, though diſmal, conſolation in their calamities. All embroils in the Weſt: we there 456.
ſee ſeveral empepors riſe and fall almoſt at the 457.
ſame time. Majorian was the moſt conſiderable. Avitus but ill ſupported his reputation, and ſaved himſelf in a biſhopric. The 458.
Gauls can no longer hold out againſt Meroveus, and Childeric his ſon: but the latter had almoſt been undone by his debauches. If his ſubjects expelled him, a faithful friend, 465.
whom he had yet left, got him recalled. His valor made him feared by his enemies, and his conqueſts extended far into the Gauls. The Eaſtern empire was peaceable under Leo 474.
the Thracian, ſucceſſor to Marcian; and un- 475.
der Zeno, Leo's ſon-in-law and ſucceſſor. 476.
The revolt of Baſiliſc, ſoon ſuppreſſed, cauſed ſhort diſturbance to that emperor: but the empire of the Weſt periſhed irretrievably. Auguſtus, commonly called Auguſtulus, ſon of Oreſtes, was the laſt emperor acknowleged at Rome; and preſently after

Y. C. was diſpoſſeſſed by Odoacer, king of the Herulians. Theſe were a people from the Euxine ſea, whoſe dominion laſted not long. In the Eaſt the emperor Zeno attempted to ſignalize himſelf in an unheard-of manner. He was the firſt of the emperors, that took
482. upon him to ſettle points of faith. While the Demi-Eutychians oppoſed the council of Chalcedon, he publiſhed againſt the council his Henoticum, or decree of union, deteſted by the catholics, and condemned by pope Felix III. The Herulians were ſoon
483. driven out of Rome by Theodoric, king of
490. the Oſtrogoths, or Eaſt Goths, who founded
491. the kingdom of Italy, and allowed, though an Arian, a pretty free exerciſe to the Catholic religion. The emperor Anaſtaſius
492. diſturbed it in the Eaſt. He trod in the ſteps of Zeno, his predeceſſor, and ſupported the
494. heretics. He thus alienated the minds of the people; nor could he ever regain them, even by taking off their heavy taxes. Italy obeyed Theodoric. Odoacer, hard preſſed in Ravenna, endeavored to ſave himſelf by a treaty, which Theodoric did not obſerve; and the Herulians were forced to give up every thing. Theodoric, beſides Italy, poſſeſſed Provence. In his time Bennet, having retired into a deſart in Italy, began from his moſt tender years, to practiſe the holy maxims, whence he afterwards compoſed that excellent rule, which all the Weſtern monks received with the ſame regard the Eaſtern pay to that of Baſil. The Romans totally

loſt

loſt the Gauls by the victories of Clovis, the ſon of Childeric. He gained alſo over the Germans the battle of Tolbiac, by the vow he made of embracing the Chriſtian religion, to which his conſort Clotilda was inceſſantly prompting him. She was of the houſe of the kings of Burgundy, and a zealous catholic, though her family and nation were Arian. Clovis, inſtructed by Vedaſt, was baptized at Reims, with his Frenchmen, by Remigius, biſhop of that ancient metropolis. He alone, of all the princes then in the world, maintained the catholic faith, and merited the title of *Moſt Chriſtian* to his ſucceſſors. By the battle in which he killed with his own hand Alaric, king of the Viſigoths, Toulouſe and Aquitain were added to his kingdom. But the victory of the Oſtrogoths prevented his taking all as far as the Pyrenees, and the end of his reign ſullied the glory of its beginning. His four chiidren parted the kingdom among them, and were continually making attacks on one another. Anaſtaſius died, by lightning. Juſtin, of mean birth, but good parts, and a thorough catholic, was made emperor by the ſenate. He ſubmitted, with all his people, to the decrees of pope Hormiſdas; and put an end to the troubles of the Eaſtern church. In his time Boetius (or Boethius) no leſs eminent in learning than in birth, and Symmachus his father-in-law, both raiſed to the higheſt dignities, were ſacrificed to the jealouſy of Theodoric, who groundleſsly ſuſpected

Y. C.
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A. C. pected them of conſpiring againſt the ſtate. The king, troubled in mind for his crime, thought he ſaw the head of Symmachus in a diſh ſerved up to his table; and died ſome time after. Amalaſonta his daughter, and mother of Atalaric, who became king by the death of his grandfather, is hindered by the Goths from giving his ſon an education ſuitable to his birth; and, forced to give him up to perſons of his own age, ſhe is witneſs to his undoing himſelf, without being able to
527. prevent it. The year following Juſtin died, after aſſociating in the empire his nephew Juſtinian, whoſe long reign is celebrated for the labors of Trebonian, compiler of the Roman law, as well as for the exploits of Beliſarius, and of the eunuch Narſes. Theſe
529. two famous captains checked the Perſians, de-
530. feated the Oſtrogoths and Vandals, and re-
& fol. covered to their maſter Afric, Italy, and
533. Rome: but the emperor, jealous of their
534. glory, without offering to take part in their toils, gave them always more trouble than
532. aſſiſtance. The kingdom of France was
533. receiving acceſſions. After a long war, Childebert and Clothaire, ſons of Clovis, con-
532. quered the kingdom of Burgundy; and at the ſame time ſacrificed to their ambition the children, yet minors, of their brother Clodomir, whoſe kingdom they divided between them. Some time after, and while Beliſarius ſo vigorouſly attacked the Oſtrogoths, what they had in the Gauls, was abandoned to the French. France was then extending far

far beyond the Rhine: but the portions of princes, which made ſo many kingdoms, obſtructed her coming under one dominion. Her principal parts were Neuſtria, or Weſt France, and Auſtraſia, or Eaſt France. The ſame year that Rome was retaken by Narſes, Juſtinian cauſed to be held at Conſtantinople, the fifth general council, which confirmed the preceding ones, and condemned ſome writings favorable to Neſtorius. This is what is called the three chapters, on account of the three authors, long before dead, who were then in queſtion. There were condemned the memory and writings of Theodoret, biſhop of Mopſueſta; a letter of Ibas, biſhop of Edeſſa; and, among Theodoret's writings, thoſe which he had compoſed againſt Cyril. The books of Origen, which had diſturbed the whole Eaſt a century, received alſo ſentence of reprobation. This council, though begun upon bad deſigns, had a happy concluſion; and was received by the holy ſee, which had at firſt oppoſed it. Two years after the council, Narſes, who had taken Italy from the Goths, defended her againſt the French; and obtained a complete victory over Buceline, general of the troops of Auſtraſia. Notwithſtanding all theſe advantages, Italy continued not long in the poſſeſſion of the emperors. Under Juſtin II. Juſtinian's nephew, and after the death of Narſes, the kingdom of Lombardy was founded by Alboin. He took Milan and Pavia: Rome and Ravenna could hardly

Y. C.

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Y. C. hardly keep out of his hands; and the Lom-
570. bards put the Romans to the greateſt hard-
571. ſhips. Rome was but poorly ſuccored by
574. her emperors, whom the Avari, a Scythian nation, the Saracens, a people of Arabia, and the Perſians more than all the reſt, were harraſſing on all ſides in the Eaſt. Juſtin, who truſted none but himſelf and his paſſions, was always beat by the Perſians, and their king Choſroes. So many loſſes vexed
579. him into a frenzy. His conſort Sophia ſupported the empire. The unfortunate prince recovered his ſenſes too late, and ſaw upon his death-bed the villainy of his flatterers.
580. After him, Tiberius II. whom he had named emperor, checked the enemies, eaſed the people, and enriched himſelf by his alms.
581. The victories of Maurice, the Cappadocian, general of his armies, cauſed the proud Choſ-
583. roes to die of the ſpleen. They were rewarded with the empire, which Tiberius bequeathed him with his daughter Conſtantina. In this period the ambitious Frede-gunda, queen to Chilperic I. put all France into combuſtion, and was continually exciting bloody wars among the French kings. In the midſt of the calamities of Italy, and
590. while Rome was viſited with a dreadful peſtilence, Gregory the great was promoted, notwithſtanding his reluctance, to St. Peter's chair. This pope aſſwages the plague by his prayers; inſtructs the emperors, and at the ſame time cauſes all due obedience to be paid them; comforts Afric, and ſtrengthens her;

ber; confirms in Spain the Viſigoths converted from Arianiſm, and Recarede the catholic, who had juſt returned into the boſom of the church; converts England; reforms the diſcipline in France, whoſe kings, ever orthodox, he exalts above all the kings of the earth; bends the haughty Lombards; ſaves Rome and Italy, which the emperors were unable to aſſiſt; checks the growing pride of the patriarchs of Conſtantinople; enlightens the whole church by his learning; governs the Eaſt and Weſt with equal vigor and humility, and affords the world a perfect model of eccleſiaſtical government. The hiſtory of the church has nothing more beautiful than the entry of the holy monk Auſtin into the kingdom of Kent, with forty of his companions; who, preceded by the croſs and image of the great king, our Lord JESUS CHRIST, made ſolemn vows for the converſion of England. Y. C. 597. Beda, lib. 1.

Gregory, who had ſent them, inſtructed them by letters truly apoſtolical, and taught Auſtin to tremble, amidſt the continual miracles that God was working by his miniſtry. Bertha, a princeſs of France, won over king Ethelbert, her conſort, to Chriſtianity. The kings of France, and queen Brunehault, protected the new miſſion. The biſhops of France eſpouſed this good work; and it was they who, by the popes order, conſecrated Auſtin. The reinforcement, which Gregory ſent the new biſhop, produced new fruits, and the Anglican church took Greg. lib. 9. Ep. 58. ind. 4. 601. 604.

Y. C. took form. The emperor Maurice, having proved the fidelity of the pontif, was reclaimed by his warnings; and received from him the commendation ſo worthy of a Chriſtian prince, that hereſy durſt never open her mouth in his time. This pious emperor was
601. guilty, however, of one great fault. An infinite number of Romans periſhed in the hands of the Barbarians, for want of being ranſomed at a crown a head. Immediately after do we ſee the good emperor's remorſe; the prayer he makes to God to puniſh him
602. in this world rather than in the next; the revolt of Phocas, who murders his whole family before his eyes; Maurice himſelf, the laſt put to death, and amidſt all his misfortunes uttering this verſe of the pſalmiſt, *Righteous art thou, O Lord, and upright are thy*
Pſal. cxix. *judgements.* Phocas, raiſed to the empire by
606. ſo execrable a deed, endeavored to gain the people, by honoring the holy ſee, whoſe privileges he confirmed. But his doom was
610. fixed. Heraclius, proclaimed emperor by the African army, marched againſt him. Then Phocas found that debauchery often hurts princes even more than cruelty; and Photin, whoſe wife he had diſhonored, delivered him up to Heraclius, who cauſed him to be put to death. France beheld, a little after, a much ſtranger tragedy. Queen Brunehault, given up into the hands of Clo-
614. thaire II. fell a ſacrifice to that princes ambition: her memory was blackened, and her virtue, ſo much commended by pope Gregory,

gory, can yet ſcarce find vindication. The empire meanwhile was laid waſte. Choſroes II. of Perſia, on pretence of revenging Maurice, had undertaken the deſtruction of Phocas. He puſhed his conqueſts under Heraclius. We ſee the emperor beaten, and the true croſs carried off by the infidels: then, by a wonderful turn, Heraclius five times conqueror; Perſia penetrated by the Romans, Choſroes killed by his ſon, and the holy croſs retaken. While the power of the Perſians was ſo effectually checked, a greater evil broke out againſt the empire, and againſt all chriſtendom. Mahomet ſet himſelf up for a prophet among the Saracens: he was expelled Mecca by his own people. At his flight begins the Hegira, whence the Mahometans compute their years. The falſe prophet gave his victories for proof of his miſſion. In nine years he ſubjected all Arabia, by fair or foul means, and laid the foundation of the empire of the Caliphs. To theſe miſchiefs was added the hereſy of the Monothelites, who, by an almoſt inconceivable oddity, acknowleging two natures in our Lord, would admit of but one will. The man, according to them, had no will: in JESUS CHRIST was only the will of the word. Theſe heretics hid their poiſon under ambiguous terms; and a falſe love of peace made them propoſe, that neither one, nor two wills ſhould be ſpoken of. By theſe artifices they impoſed on pope Honorius I. who came into a dangerous forbearance with

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Y. C. them; and consented to a silence, in which falsehood and truth were equally suppressed.

639. To crown the misfortune, some time after the emperor Heraclius took upon him to decide the question by his own authority; and proposed his ecthesis, or exposition, favorable to the Monothelites: but the artifices of the heretics were at length detected. Pope

640. John IV. condemned the ecthesis. Con-

648. stans, grandson to Heraclius, supported his

649. grandfather's edict by his own, called the Type. The holy see, and pope Theodore, oppose this attempt: Pope Martin I. assembles the council of Latran, where he anathematizes the Type, and the heads of the Monothelites. Maximus, celebrated through the East, for his piety and learning, quits the court, infected with the new heresy; openly reproves the emperors, who presumed to pronounce on points of faith, and suffers hardships numberless for the catholic reli-

650. gion. The pope, dragged from exile to

654. exile, and still harshly treated by the emperor, dies, at last, amid his sufferings, without repining or remitting any part of the duty of his ministry. Meantime the new Anglican church, strengthened by the cares of popes Boniface V. and Honorius, was shedding her lustre over the earth. With the virtues miracles abounded, as in the apostles days: and nothing was more shining than the sanctity of her kings. Edwin embraced, with all

627. his people, the faith, which had given him vic-

634. tory over his enemies; and converted his neighbors.

bors. Oſwald ſtood interpreter to the preachers of the goſpel; and, though renowned for his conqueſts, he preferred to them the glory of being a Chriſtian. The Mercians were converted by the king of Northumberland, Oſwin: their neighbors and ſucceſſors followed their footſteps; and their good works were infinite. All was going to wreck in the Eaſt. While the emperors are waſting themſelves in diſputes about religion, and inventing hereſies, the Saracens penetrate the empire; they ſeize on Syria and Paleſtine; the holy city is ſubjected to them; Perſia is laid open by its diviſions, and they take that great kingdom without reſiſtance. They enter Afric, in a fair way of ſoon making it one of their provinces: the ile of Cyprus yields them obedience; and in leſs than thirty years they add all theſe conqueſts to thoſe of Mahomet. Italy, ever hapleſs and forlorn, groaned under the arms of the Lombards. Conſtans deſpaired of expelling them, and reſolved to ravage what he could not defend. More cruel than the Lombards, he came to Rome, only to plunder her treaſures: the very churches did not eſcape him: he ruined Sardinia and Sicily; and, become odious to all the world, he periſhed by the hands of his own people. Under his ſon Conſtantine Pogonatus, or the Bearded, the Saracens made themſelves maſters of Cilicia and Lycia. Conſtantinople beſieged was ſaved but by a miracle. The Bulgarians, a people from the mouth of the Volga, joined

Y. C.
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Y. C. the many enemies, with whom the empire was overwhelmed; and ſeized on that part of Thrace, called ſince Bulgaria, which was the ancient Myſia. The Anglican church brought forth new churches; and Wilfrid, biſhop of York, being expelled his ſee, con-
680. verted Frieſland. The whole church received a new light from the council of Conſtantinople, the ſixth general, where pope Agatho preſided by his legates, and explained the catholic faith by an admirable letter. The council anathematized a biſhop celebrated for his learning, a patriarch of Alexandria, four patriarchs of Conſtantinople, that is, all the authors of the ſect of the Monothelites; without ſparing pope Honorius himſelf, who had ſhown them favor. After the death of Agatho, which happened during the council, pope Leo II. confirmed its deciſion, and received all its anathema's. Conſtantine Pogonatus, an imitator of the great Conſtantine and of Marcian, took his ſeat in the council after their example; and as he paid it the ſame ſubmiſſions, he was honored with the ſame titles of orthodox, religious, pacific emperor, and reſtorer of
685. religion. His ſon Juſtinian II. yet a child, ſucceeded him. In his time the faith ex-
686. tended, and diffuſed its benign influences
689. towards the North. Kilian, ſent by pope Conon, preached the goſpel in Franconia. In the time of pope Sergius, Cadwallader, one of the kings of England, came in perſon to do homage to the Roman church, whence

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the faith had paſſed into his iland; and, after receiving baptiſm from the popes hands, he departed in peace according to his wiſh. The houſe of Clovis was fallen into a deplorable weakneſs; frequent minorities had ſunk the princes into a ſoftneſs, which they could not ſhake off, when of age. Hence a long race of drones, who had but the name of king, and left the whole power to the mayors of the palace. Under this title Pepin Heriſtel governed every thing, and raiſed his houſe to higher proſpects. By his authority, and after the martyrdom of Wigbert, the faith was eſtabliſhed in Frieſland; which France had added to her conqueſts. Swibert, Willebrod, and other apoſtolical perſons, propagated the goſpel in the neighboring provinces. Meantime Juſtinian's minority was happily over: the victories of Leontius had humbled the Saracens, and retrieved the empires glory in the Eaſt. But that valiant captain unjuſtly arreſted, and unſeaſonably releaſed, ſlit his maſter's noſe, and expelled him. This rebel was requited by Tiberius, named Abſimarus, who ſtood not long himſelf. Juſtinian, reſtored, proved ungrateful to his friends; and, by avenging himſelf of his enemies, he made more formidable ones, who killed him. The images of Philippicus his ſucceſſor were not received in Rome, on account of his favoring the Monothelites, and declaring himſelf an enemy to the ſixth council. Anaſtaſius II. a catholic prince, was elected at Conſtantino-

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Y. C. ple, and the eyes of Philippicus were put
713. out. At this time the debauches of king Roderic, or Rodrigo, cauſed Spain to fall a prey to the Mauri, or Moors; for ſo were called the Saracens of Afric. Count Julian, to revenge his daughter, whom Roderic abuſed, invited thoſe infidels. They come with an innumerable hoſt: the king is killed: Spain is ſubdued, and the empire of the Goths there becomes extinct. The church of Spain was put then to a new trial: but, as ſhe had ſtood her ground under the Arians, the Mahometans could not prevail againſt her. They left her at firſt a good deal of liberty: but in after ages ſhe had ſevere conflicts to maintain; and chaſtity had its martyrs as well as faith, under the tyranny of a nation equally brutal and infidel. Anaſtaſius ſwayed not long the imperial ſcep-
715. ter. The army forced Theodoſius III. to aſſume the purple. A battle neceſſarily enſued; the new emperor gained it, and Anaſtaſius was clapt into a monaſtery. The Moors, maſters of Spain, were in hopes of ſoon extending beyond the Pyrenees; but Charles Martel, deſtined to check them, had ariſen in France, and had ſucceeded, though illegitimate, to the power of his father Pepin Heriſtel; who left Auſtraſia in his family, as a ſoverain principality, and the command in Neuſtria, by the office of
716. mayor of the palace. Charles united all by his valor. The eaſtern affairs were embroiled. Leo, the Iſaurian, prefect of the Eaſt, would not

not acknowlege Theodoſius, who quitted, Y. C.
without reluctance, that empire which he had accepted only by force; and, retiring to Epheſus, gave himſelf up entirely to the ſtudy of true greatneſs. The Saracens received various blows during the empire of Leo. They ſhamefully raiſed the ſiege of Conſtantinople. 718.
Pelagius, who cantoned himſelf in the mountains of Aſturia, with the moſt reſolute of the Goths, after a ſignal victory, erected in oppoſition to thoſe infidels a new kingdom, by which they were one day to be driven out of Spain. In ſpite of the efforts and vaſt army of Abderamus their general, Charles Martel 725.
gained over them the famous battle of Tours. There fell an infinite number of the infidels, and Abderamus himſelf lay dead upon the field. This victory was attended with other advantages, by which Charles put a ſtop to the progreſs of the Moors, and extended the kingdom as far as the Pyrenees. There now remained ſcarce any part of the Gauls, that was not under the obedience of the French; and all did homage to Charles Martel. Mighty in peace and in war, and abſolute maſter of the kingdom, he reigned under ſeveral kings, whom he ſet up and pulled down at his pleaſure, without ever preſuming to take the title. The jealouſy of the French lords choſe to be thus deceived. Religion was eſta-
bliſhing in Germany. The prieſt Boniface 723.
converted that people, and was made their biſhop by pope Gregory II. who had ſent him thither. The empire was then pretty quiet;

Y. C. quiet; but Leo raiſed in it a laſting diſturbance. He attempted to overturn, as ſo many idols, the images of JESUS CHRIST and his ſaints. As he could not bring Ger-
726. man, patriarch of Conſtantinople, over to his way of thinking, he acted by his own authority; and upon a decree of the ſenate, he firſt of all broke down an image of JESUS CHRIST, which ſtood upon the great gate of the church of Conſtantinople. Thus began the outrages of the Iconoclaſts, or image-breakers. The other images, which the emperors, biſhops, and all the faithful, had ſet up ſince the peace of the church, both in public and private places, were alſo pulled down. At this ſpectacle the people was moved. The ſtatues of the emperor were overthrown in different parts. He immediately thinking his perſon affronted, was reproached with offering a like affront to JESUS CHRIST and his ſaints; as by his own confeſſion, the indignity offered to the image, reflected upon the original. Italy went ſtill farther: the emperor's impiety cauſed him to be refuſed the ordinary tributes. Luitprand, king of the Lombards, made uſe of the ſame pretext for ſeizing on Ravenna, the reſidence of the Exarchs: ſo were called the governors, whom the emperors ſent into Italy. Pope Gregory II. oppoſed the pulling down of the images: but he at the ſame time oppoſed the enemies of the empire, and endeavored to retain the
730. people in their obedience. Peace was made with

with the Lombards, and the emperor executed, with greater violence than ever, his decree againſt the images. Yet the famous John of Damaſcus declared to him, that, in matters of religion, he knew no decrees but thoſe of the church; and ſuffered greatly on that account. The emperor drove from his ſee the patriarch German, who died in exile, aged ninety years. A little after, the Lombards again took arms, and, in the calamities they brought upon the Roman people, they were reſtrained only by the authority of Charles Martel, whoſe aſſiſtance pope Gregory II. had implored. The new kingdom of Spain, called, in thoſe early times, the kingdom of Oviedo, was growing by the victories and conduct of Alphonſus, ſon-in-law to Pelagius; who, after the example of Recarede, from whom he was deſcended, aſſumed the name of Catholic.

Y. C. 739. 740. 741.

Leo died, and left the empire, as well as the church, in a ferment. Artabazus, pretor of Armenia, cauſed himſelf to be proclaimed emperor inſtead of Conſtantine Copronymus ſon of Leo, and reſtored the images. After the death of Charles Martel, Luitprand threatened Rome anew: the exarchate of Ravenna was in danger, and Italy owed her ſafety to the prudence of pope Zachary. Conſtantine, embarraſſed in the Eaſt, thought of nothing but eſtabliſhing himſelf; he beat Artabazus, took Conſtantinople, and filled it with executions. Charles Martel's two ſons, Carloman and Pepin, had ſucceeded

742. 743. 747.

Y. C. ſucceeded to their father's power: but Carloman, ſick of the world in the midſt of his grandeur and victories, embraced a monaſtic life. By this means his brother Pepin centered the whole power in his perſon. He knew how to ſupport it by an exalted merit, and formed the deſign of raiſing himſelf to
752. the crown. Childeric, the moſt pitiful of all princes, opened the way to him, by joining, to the quality of a drone, that of a driveller. The French, quite weary of their drones, and ſo long accuſtomed to Charles Martel's family, ever fruitful in great men, were gravelled with nothing but the oath they had taken to Childeric. Upon the anſwer of pope Zachary, they thought themſelves free; and ſo much the more diſengaged from the oath of allegiance to their king, that he and his predeceſſors, for two hundred years paſt, ſeemed to have renounced their right of ruling over them, by leaving the whole power entailed, as it were, on the office of mayor of the palace. So Pe-
753. pin was placed on the throne, and the name of king was reunited with the authority. Pope Stephen II. found in the new king the ſame zeal that Charles Martel had ſhown for the holy ſee againſt the Lombards. After vainly imploring the emperor's aid, he threw himſelf again into the arms of the French.
754. The king received him in France with reſpect, and would be anointed and crowned by his hand. At the ſame time he paſſed the Alps, delivered Rome and the exarchate of Ravenna,

Ravenna, and reduced Aſtolph, king of the Lombards, to an equitable peace. Meanwhile the emperor made war upon the images. To ſupport himſelf by eccleſiaſtical authority, he aſſembled a numerous council at Conſtantinople. There did not, however, appear, according to cuſtom, either the legates of the holy ſee, or the biſhops or legates from the other patriarchal ſees. This council not only condemned, as idolatrous, all honor paid to images in memory of originals, but even deemed ſculpture and painting deteſtable arts. This was the opinion of the Saracens, whoſe advice Leo was ſaid to have followed, when he overthrew the images. Nothing, however, appeared againſt relics. The council of Copronymus did not forbid to honor them, and pronounced anathema's againſt ſuch as refuſed to have recourſe to the prayers of the holy virgin and the ſaints. The catholics, perſecuted for the honor they paid to images, made anſwer to the emperor, that they had rather endure all manner of extremities, than not honor JESUS CHRIST in his very ſhadow. Meantime Pepin repaſſed the Alps, and chaſtiſed the faithleſs Aſtolph, who refuſed to fulfil the treaty of peace. The Roman church never received a more noble endowment than that which this pious prince then made upon her. He gave her the cities retaken from the Lombards, and laughed at Copronymus, when he redemanded what he had not been able to defend. From that time

Y. C.

Conc. Nic. ii. Act. 6.

Ibid. defin. Pſeudoſyn. C. P.

Ibid. Pſeudoſyn. C. P. Can. x. & xi.

755.

Y. C. time the emperors were but little acknowleged in Rome: they proved contemptible for their weakneſs, and odious for their errors. Pepin was regarded protector of the Roman people, and of the Roman church. That quality became hereditary to his houſe, and to the kings of France. Char-
772. lemain, ſon of Pepin, ſupported it with equal courage and piety. Pope Adrian had recourſe to him againſt Deſiderius, king of the Lombards, who had taken ſeveral cities, and was threatening all Italy. Charlemain
773. paſſed the Alps. Every thing yielded. Deſiderius was delivered up: the Lombard kings, enemies to Rome, and to the popes, were
777. deſtroyed: Charlemain had himſelf crowned king of Italy, and aſſumed the title of king of the French and Lombards. At the ſame time he exerciſed in Rome itſelf the ſupreme authority in quality of patrician, and confirmed to the holy ſee the donations of the king his father. The emperors had difficulty to withſtand the Bulgarians, and vainly ſupported, againſt Charlemain, the diſpoſſeſſed Lombards. The quarrel of the ima-
780. ges ſtill ſubſiſted. Leo III. the ſon of Copronymus, ſeemed at firſt pretty moderate; but renewed the perſecution, the moment he thought himſelf maſter. He ſoon died. His ſon Conſtantine, but ten years old, ſucceeded him, and reigned under the tuition of
784. the empreſs Irene his mother. Then things began to change their aſpect. Paul, patriarch of Conſtantinople, declared, towards the

the end of his life, that he had oppoſed the images contrary to his conſcience; and retired into a monaſtery, where he deplored, in preſence of the empreſs, the misfortune of the church of Conſtantinople, ſeparated from the four patriarchal ſees; and propoſed to her the celebration of a univerſal council, as the ſole remedy of ſo great an evil. Taraſius his ſucceſſor maintained, that the queſtion had not proceeded in order, becauſe they had begun with a decree of the emperor, which an informal council had followed; whereas, in matters of religion, it belonged to the council to begin, and to the emperors to ſupport the judgement of the church. He therefore accepted the patriarchate, only upon condition that the univerſal council ſhould be held: it was commenced at Conſtantinople, and continued at Nice. The pope ſent thither his legates: the council of the Iconoclaſts was condemned: themſelves deteſted as people, who, after the example of the Saracens, accuſed the Chriſtians of idolatry. It was decided, that images ſhould be honored in remembrance, and for the ſake of the originals; which is called in the council relative worſhip, honorary adoration and ſalutation, as oppoſed to ſupreme worſhip, and adoration of ſervice or entire ſubjection, which the council reſerves for God alone. Beſides the legates of the holy ſee, and the preſence of the patriarch of Conſtantinople, there appeared legates from the other patriarchal ſees, then oppreſſed by the infidels.

Y. C.

787. Conc. Nic. ii. Act. 7.

Y. C. Some have diſputed their miſſion: but what is undiſputed, is, that far from diſowning them, all thoſe ſees have admitted the council, without the leaſt ſhadow of contradiction; and it has been received by the whole church. The French, encompaſſed with idolaters, or with new Chriſtians, whoſe idea's they were afraid to perplex, and at the ſame time puzzled with the equivocal term of adoration, heſitated long. Of all the images, they would pay honor to none, but that of the croſs, as being abſolutely different from the figures, which the Heathens believed full of divinity. They preſerved, however, the other images in an honorable place, even in the churches; and deteſted the Iconoclaſts. What difference remained, made no ſchiſm. The French came at length to underſtand, that the fathers of Nice required for images only the ſame kind of worſhip, in all due proportion, which themſelves paid to relics, to the book of the goſpel, and to the croſs; and this council was honored by all Chriſtendom, under the name of the ſeventh general council.

Thus have we ſeen the ſeven general councils, which the Eaſt, and the Weſt, the Greek and Latin churches, receive with equal reverence. The emperors convoked thoſe great aſſemblies, by the ſoverain authority they had over all the biſhops, at leaſt over the principal, on whom all the reſt depended, and who were then ſubjects of the empire. The public vehicles were furniſhed them

them by order of the princes. They aſ- Y. C.
ſembled the councils in the Eaſt, where they made their reſidence; and uſually ſent thither commiſſaries to maintain order. The biſhops, thus aſſembled, carried with them the authority of the Holy Ghoſt, and the tradition of the churches. In the beginning of Chriſtianity were three principal ſees, which had the precedence of the reſt: thoſe of Rome, Alexandria, and Antioch. The Conc. Nic. Can. 7. council of Nice had allowed the ſame rank Conc. C. P. I. Can. 3. to the biſhop of the holy city. The ſecond Conc. Chal-ced. Can. 28. and fourth councils exalted the ſee of Conſtantinople, and would have it to be the ſecond. Thus were there five ſees, which came, in proceſs of time, to be called patriarchal. The precedence was given them in council. Of thoſe ſees, the ſee of Rome was ever regarded the firſt, and the council Conc. Nic. Can. 6. of Nice regulated the others by it. There were alſo Metropolitan biſhops, who were heads of provinces, and took place of the other biſhops. It was pretty late before they began to be called archbiſhops; but their authority was nothing the leſs acknowleged. When the council was formed, the holy ſcripture was propounded; paſſages of the ancient fathers, witneſſes of tradition, were read: it was tradition that interpreted ſcripture: its true meaning was believed to be that, about which former ages were agreed; and no one thought he had a right to explain it otherwiſe. Such as refuſed to ſubmit to the deciſions of the council, were anathematized.

Y. C. tized. The faith explained, eccleſiaſtical diſcipline was ſettled; and canons, that is, rules of the church, were drawn up. It was believed that the faith never changed; and that, though diſcipline might receive diverſe alterations, according to times and places, men ought to aim, as much as poſſible, at a perfect imitation of antiquity. In fine, the popes aſſiſted only by their legates at the firſt general councils: but they approved expreſsly of their doctrine; and there was but one faith in the church.

787. Conſtantine and Irene cauſed the decrees of the ſeventh council to be religiouſly executed; but the reſt of their conduct was not conformable. The young prince, whom his mother forced to marry a woman he did not love, gave himſelf up to amours; and, weary of paying implicit obedience to his imperious mother, he endeavored to remove her from public affairs, of which ſhe kept the management in ſpite of him. Alphon-

793. ſus the chaſte reigned in Spain. The perpetual continence, that prince obſerved, earned him that glorious title; and rendered him worthy to deliver Spain from the infamous tribute of a hundred virgins, which his uncle Mauregat had granted to the Moors. Threeſcore and ten thouſand of thoſe infidels, ſlain in a battle with Mugait their general, evinced the valor of Alphonſus. Con-

795. ſtantine was alſo endeavoring to ſignalize himſelf againſt the Bulgarians; but the ſucceſs did not anſwer his expectation. He deſtroyed,

ſtroyed, at laſt, the whole power of Irene; Y. C.
and, as incapable to govern himſelf as to
ſuffer the government of another, he divorced
his conſort Mary, to eſpouſe Theodora, one 796.
of her attendants. His mother, exaſperated, 799.
fomented the troubles which ſo great a ſcandal occaſioned; and by her artifices wrought the deſtruction of Conſtantine. She gained the people by moderating the taxes; and engaged the monks and clergy in her intereſts, by an apparent piety. At length ſhe was acknowleged ſole empreſs. The Romans, deſpiſing her government, went over to Charlemain; who was ſubduing the Saxons, checking the Saracens, deſtroying hereſies, protecting the popes, winning infidel nations to Chriſtianity, reſtoring the ſciences and eccleſiaſtical diſcipline, aſſembling famous councils, where his profound learning was admired; and making not only France and Italy, but Spain, England, Germany, and all around, feel the effects of his piety and juſtice.

XII. Epoch. Charlemain, or the eſtabliſhment of the new empire.

AT length, in the 800th year of our Lord, that great protector of Rome and Italy, or, to ſay better, of the whole church and all Chriſtendom, elected emperor by the Romans, without his dreaming of any ſuch thing, and crowned by pope Leo III. who had prompted the Roman people to this choice, became founder of the new empire, and of the temporal greatneſs of the holy ſee.

SUCH, SIR, are the twelve epochs, which I have followed in this abridgement. I have annexed to each the principal facts that depend on them. You may now, without much difficulty, diſpoſe, in the order of time, the great events of ancient hiſtory; and rank them, ſo to ſpeak, every one under its own ſtandard.

I have not forgot, in this epitome, that celebrated diviſion, which chronologers make of the duration of the world, into ſeven ages. The beginning of each age ſerves us for an epoch: if I mingle others with them, it is, that things may be the more diſtinct; and that the order of time may unfold itſelf before you with the leſs confuſion.

When I ſpeak to you of the order of time, I do not mean, SIR, that you ſhould charge yourſelf ſcrupulouſly with every date; far leſs, that you ſhould enter into all the diſputes of chronologers, which are generally but about a few years. Contentious chronology, that ſtands ſo critically upon thoſe minute matters, has, doubtleſs, its uſe; but is not your object, and conduces very little to enlighten the mind of a great prince. I did by no means intend to refine upon the diſcuſſion of times; and, among the calculations already made, I have followed that which to me ſeemed moſt probable, without engaging to warrant it.

Whether, in the computation of years from the creation to Abraham, we follow the Septuagint, which makes the world older;

or

or the Hebrew, which makes it younger by ſeveral centuries; though the authority of the original Hebrew ſeems to claim the preference; is a thing ſo indifferent in itſelf, that the church, who has, with holy Jerom, followed the computation of the Hebrew in our vulgate, has allowed that of the Septuagint in her martyrology. In fact, what matters it to hiſtory to diminiſh or multiply vacant centuries, where is nothing to relate? Is it not enough, that the times, in which the dates are important, have fixed characters; and that the diſtribution of them ſtand upon ſure foundations? Though even in theſe times there ſhould be a diſpute about ſome years, this would ſeldom or never create any difficulty. For example, ſhould we put a few years ſooner or later, the foundation of Rome, or the birth of JESUS CHRIST, you may have perceived that this diverſity does no way affect the ſeries of hiſtory, or the accompliſhment of the counſels of God. You are to guard againſt anachroniſms, that perplex the order of affairs; and leave the reſt to be diſputed among the learned.

No more would I burden your memory with the computation of olympiads, though the Greeks, who make uſe of them, render them neceſſary for the fixing of times. You ſhould know what it is, in order to have recourſe to it, upon occaſion: but, in ſhort, it will be ſufficient to confine you to the dates, which I propoſe, as the moſt ſimple, and

and moſt followed; namely, thoſe of the world to Rome, thoſe of Rome to JESUS CHRIST, and thoſe of JESUS CHRIST to all generations.

Yet the true deſign of this epitome, is, not to explain to you the order of times, though that be abſolutely neceſſary towards connecting all hiſtories, and ſhowing their mutual relation. I told you, SIR, that my principal ſcope was to make you conſider, in the order of time, the progreſſion of the people of God, and that of great empires.

Theſe two progreſſions roll on together, in that great movement of ages, where they have, ſo to ſay, one and the ſame courſe; but it will be needful, in order to the right underſtanding of them, to detach ſometimes one from the other, and to conſider ſeparately whatever may belong to each.

PART THE SECOND.

THE PROGRESSION OF RELIGION.

I. The creation, and firſt times.

RELIGION, and the progreſſion of the people of God, conſidered in this manner, is the greateſt and moſt uſeful of all the objects that can be propoſed to man. How beautiful is it to review the different ſtates of

of God's people, under the law of nature, and the patriarchs; under Moſes, and the written law; under David, and the prophets; from the return out of captivity, until JESUS CHRIST; and, laſtly, under JESUS CHRIST himſelf, that is, under the law of grace and the goſpel; in the ages that expected the Meſſiah, and in thoſe when he appeared; in thoſe when the worſhip of God was reduced to one people, and in thoſe when, agreeably to ancient prophecies, it was ſpred over all the earth; in thoſe, finally, when men, yet full of infirmity and groſſneſs, ſtood in need of being ſupported by temporal rewards and puniſhments; and, in thoſe when the faithful, better inſtructed, are to live only by faith, having their affections ſet upon things above, and ſuffering, in hopes of poſſeſſing them, all the evils that can exerciſe their patience!

And, ſurely, SIR, nothing can be conceived more worthy of God, than to have choſen to himſelf a people, who ſhould be a palpable inſtance of his eternal providence; a people, whoſe good or ill fortune ſhould depend upon its piety or impiety, and whoſe condition ſhould bear teſtimony to the wiſdom and juſtice of Him who governed it. With this did God begin, and this did he make manifeſt in the Jewiſh people. But after having, by ſo many ſenſible proofs, eſtabliſhed this immovable foundation, that He is the ſole diſpoſer of all the events of this life, it was time to raiſe the minds to higher notions;

notions; and to ſend JESUS CHRIST, for whom was reſerved to diſcloſe to the new people, collected from all the nations of the world, the ſecrets of the life to come.

You may eaſily trace the hiſtory of both the old and the new people, and obſerve how JESUS CHRIST is their common center of union; ſince either expected, or given, He has been, in all ages, the conſolation and hope of the children of God.

Behold, then, religion ever uniform, or, rather, ever the ſame, from the origin of the world! The ſame God has ever been acknowleged the author, the ſame CHRIST, the ſavior of mankind.

Thus ſhall you ſee, that nothing is more ancient, among men, than the religion you profeſs; and that it is not without reaſon your anceſtors have placed their greateſt glory in being protectors of her.

What teſtimony of the truth is it to find, that, in the times where profane hiſtories have nothing to tell us but fables, or, at moſt, confuſed and half-forgotten facts, the ſcripture, which is, without diſpute, the moſt ancient book in the world, carries us back by ſo many preciſe events, and by the very chain of things, to their true principle, that is, God, the maker of all; and points out to us, ſo diſtinctly, the creation of the univerſe, that of man in particular, the happineſs of his firſt ſtate, the cauſes of his miſeries and frailties, the corruption of the world, and the deluge, the origin of arts and

and nations, the diſtribution of lands; in ſhort, the propagation of mankind, and other matters of like importance, of which human hiſtories ſpeak but confuſedly, and oblige us to ſeek the certain ſources elſewhere!

But, if the antiquity of religion give her ſo much authority; her progreſſion continued, without interruption or alteration, during ſo many ages, and notwithſtanding ſo many obſtacles, makes manifeſt the hand of God ſupporting her.

What can be more wonderful, than to behold her ſtill ſtand upon the ſame foundations from the beginning of the world; without either the idolatry and impiety which ſurrounded her, or the tyrants who perſecuted her, or the heretics and infidels that endeavored to corrupt her, or the cowards that betrayed her, or her unworthy followers who diſhonored her by their crimes, or, in fine, the length of time, which alone is ſufficient to deſtroy all human things; without any or all of theſe having ever been able, not to ſay, to extinguiſh, but even to alter her?

If we now conſider what idea that religion, whoſe antiquity we revere, gives us of her object, that is, of the firſt being; we ſhall confeſs her above all human conception, and worthy to be regarded as come from God.

The God, whom Hebrews and Chriſtians have ever worſhipped, has nothing in common with the divinities, full of imperfection,

tion, and even of vice, whom the reſt of the world adored. Our God is one, infinite, perfect; alone worthy to avenge wickedneſs, and to crown virtue, becauſe He alone is holineſs itſelf.

He is infinitely above that firſt cauſe, and firſt mover, whom the philoſophers have owned, yet without adoring. Thoſe of them, who have been wideſt of the mark, have ſet forth to us a God, who, finding matter eternal and ſelf-exiſtent, as well as himſelf, took and faſhioned it as a common artiſt, confined in his work by that matter, and its diſpoſitions, which he did not make; without ever being able to comprehend, that, if matter is from itſelf, it was not to expect its perfection from a forain hand; and that, if God is infinite and perfect, he ſtood in no need of any thing but himſelf, and his own almighty will, to make whatſoever he pleaſed. The God of our fathers, the God of Abraham, the God whoſe wonders Moſes has recorded to us, did not only put the world into order, but made it entirely both in matter and form. Till he gave being, nothing had it but himſelf. He is repreſented to us as the maker of all things, and as making all things by the word of his power; as well becauſe he makes all things by reaſon, as becauſe he makes all things without effort; and the performance of ſo great works coſts him but a word, that is, coſts him but to will it.

Now, to purſue the hiſtory of the creation, ſince we have begun it, Moſes has taught

taught us, that this mighty architect, whoſe works coſt him ſo little, was pleaſed to perform them at ſeveral reſumptions, and to create the univerſe in ſix days; to ſhow that he does not act by neceſſity, or by a blind impetuoſity, as ſome philoſophers have imagined. The ſun darts forth at once, and without reſerve, all the rays it has; but God, who acts by underſtanding, and with a ſoverain liberty, applies his power where he pleaſes, and how he pleaſes: as in making the world by his word, he ſhows that nothing is hard to him; ſo, by making it at different reſumptions, he demonſtrates, that he is maſter of his matter, of his action, of his whole undertaking; and that he has, in acting, no other rule than his own will, ever right in itſelf.

This conduct of God lets us ſee alſo, that every thing proceeds immediately from his hand. The nations and philoſophers, who have fancied, that the earth, mixed with the water, and aſſiſted, perhaps, by the heat of the ſun, had, of itſelf, and by its own fruitfulneſs, produced the plants and animals, have moſt groſsly erred. The ſcripture has given us to underſtand, that the elements are barren, if the word of God do not render them fruitful. Neither the earth, nor the water, nor the air, would ever have had the plants and animals we ſee in them, if God, who had made and prepared their matter, had not alſo formed it by his almighty will, and given to every thing the ſeed proper for its multiplication in all ages.

Thoſe, who ſee the plants derive their ſpring and growth from the ſun's heat, might imagine him the creator of them. But the ſcripture exhibits to us the earth clothed with graſs and all manner of plants, before the ſun was created; that ſo we may conceive every thing to depend on God alone.

It pleaſed the great artificer to create the light, even before he reduced it to the form he gave it in the ſun and ſtars; becauſe he meant to teach us, that thoſe great and glorious luminaries, of which ſome have thought fit to make deities, had, in themſelves, neither that precious and ſhining matter, of which they were compoſed, nor that admirable form, to which we ſee them reduced.

In ſhort, the account, we have from Moſes, of the creation, diſcovers to us this great ſecret of true philoſophy, that in God alone all fulneſs and abſolute power dwell. Happy, Wiſe, Almighty, alone Self-ſufficient, he acts without neceſſity, as he acts without need; never confined or incommoded by his matter, with which he does what he will; becauſe by his ſingle will he has given it being. By this ſoverain right he turns it, he molds it, he moves it, without difficulty: all depends immediately upon him: and if, according to the order eſtabliſhed in nature, one thing depends on another; for inſtance, the riſe and progreſs of plants on the heat of the ſun; it is by reaſon that the ſame God, who made all the parts of the univerſe, has been pleaſed to link them

to one another, and to diſplay his wiſdom by the wonderful concatenation.

But all that the holy ſcripture teaches us about the creation of the univerſe, is nothing in compariſon of what it ſays concerning the creation of man.

Hitherto God had done all in a commanding way: *Let there be light: let there be a firmament in the midſt of the waters; let the waters be gathered together unto one place; let the dry land appear, and let it bring forth: let there be great lights to divide the day from the night; let the waters bring forth fowl and fiſh: let the earth bring forth living creatures, after their ſeveral kinds.* But, when he comes to the producing of man, Moſes makes him talk in a new ſtile: *Let us make man*, ſays he, *in our image, after our likeneſs.* Gen. i. Gen. i. 26.

It is no longer that authoritative word of command; but one more mild, though no leſs efficacious. God holds council in himſelf: God excites himſelf, as if to ſignify to us, that the work, he is going about, ſurpaſſes all the works he has hitherto performed.

Let us make man. God ſpeaks within himſelf; he ſpeaks to ſome one who makes as well as he, to ſome one, of whom man is the creature and image; he ſpeaks to another ſelf; he ſpeaks to him, by whom all things were made, to him, who ſays in his goſpel, *Whatſoever things the Father doeth, thoſe alſo doeth the Son likewiſe.* In ſpeaking to his Son, or with his Son, he ſpeaks, at the ſame John v. 19.

time, with the Almighty Spirit, equal to, and coeternal with both.

It is a thing unknown in ſcripture-language, that any other than God has ſpoken of himſelf in the plural number; *Let us make.* God himſelf does not ſpeak thus above two or three times in ſcripture; and this extraordinary ſtile begins to appear, when the creation of man is in hand.

When God changes his language, and, in ſome ſort, his conduct too, it is not that he changes in himſelf; but he ſhows us, that he is about to begin, according to his eternal counſels, a new order of things.

Thus man, ſo highly exalted above the other creatures, whoſe generation Moſes has deſcribed to us, is produced in a method entirely new. The Trinity begins to declare itſelf, in making the reaſonable creature, whoſe intellectual operations are an imperfect image of thoſe eternal operations, by which God is full in himſelf.

The word of counſel, which God uſes, denotes, that the creature, about to be made, is the only one, that can act by counſel and underſtanding. All the reſt is no leſs extraordinary. Till now we have not ſeen, in the hiſtory of Geneſis, the finger of
Gen. ii. 7. God applied to corruptible matter. But to form the body of man, himſelf takes earth; and that earth, molded by ſuch a hand, receives the moſt beautiful figure that has yet appeared in the world. Man has an upright ſtature, a head erect, a countenance looking

looking to heaven; and this conformation, peculiar to him, ſhows him at once his origin, and whither he muſt tend.

That regular attention which appears in God, when he is making man, ſhows us, that he has a peculiar regard for him; though every thing elſe be immediately conducted by his wiſdom.

But the manner, in which he produces the ſoul, is far more wonderful: he does not extract it from matter; he inſpires it from above: it is a breath of life that iſſues from himſelf.

When he created the lower animals, he ſaid, *Let the water bring forth fiſhes*; after this manner created he the ſea-monſters, and every living thing that was to move in the waters. He ſaid alſo, *Let the earth bring forth every living creature, cattle, and creeping thing*. Thus were to ſpring thoſe creatures, of a brutiſh and beſtial life, to whom God allots no other ſphere of action, than ſome motions dependant on the body. God calls them from the womb of the waters, and of the earth; but that being, whoſe life was to be an imitation of his own, who was to live as himſelf, by reaſon and underſtanding, who was to be united to him, by contemplating and loving him, and who therefore was made in his image, could not be derived from matter. God, in faſhioning matter, may well form a beautiful body; but turn or faſhion it how he will, he never will find in it his own image and likeneſs. The ſoul,

Gen. i. 20.

Gen. i. 24.

made after his image, and capable of being happy in the enjoyment of him, muſt be produced by a new creation; it muſt come from above: and this is what is ſignified by that breath of life, which God brethes from his mouth.

Let us always remember, that Moſes ſets forth to carnal men, by ſenſible images, pure and intellectual truths. Let us not fancy that God brethes after the manner of animals. Let us not fancy that our ſoul is a ſuttle air, or fine vapor. The breath, which God inſpires, and which bears in itſelf the image of God, is neither air nor vapor. Neither let us believe, that our ſoul is a portion of the divine nature, as ſome philoſophers have dreamed. God is not a whole, that can be divided. Though God ſhould have parts, they would not be created ones. For the creator, the uncreated being, could not be compoſed of creatures. The ſoul is made, and ſo made, that it is no part of the divine nature; but only a ſubſtance made after the image and likeneſs of the divine nature; a ſubſtance, that is ever to continue united to him who formed it. This is what is meant by that divine brething; this is what that breath of life repreſents to us.

Behold, then, man formed! God forms alſo, out of him, the compánion he is pleaſed to give him. All men ſpring from one marriage, in order to be for ever, however diſperſed or multiplied, but one and the ſame family.

Our

Our firſt parents, thus formed, are placed in that delightful garden, which is called paradiſe: God owed to himſelf to make his image happy.

He gives a command to man, to let him know, that he has a maſter; a command relating to a ſenſible thing, becauſe man was made with ſenſes; an eaſy command, becauſe he would render his life comfortable, ſo long as it ſhould be innocent.

Man does not keep a precept of ſo eaſy obſervance: he harkens to the tempting ſpirit, and to himſelf, inſtead of harkening to God only. His fall is inevitable: but we muſt conſider it in its origin, as well as in its conſequences.

God had, at the beginning, made his angels pure ſpirits, and diſtinct from matter. He who makes nothing, but what is good, had created them all in holineſs; and they had it in their power to ſecure their felicity, by a voluntary devotion to their creator. But whatever is formed from nothing, is defective. A part of thoſe angels ſuffered themſelves to be ſeduced by ſelf-love. Woe to the creature that delights in itſelf, and not in God! it loſes in a moment all his gifts. Strange effect of ſin! thoſe luminous ſpirits became ſpirits of darkneſs: they had no longer any light, but what turned to malicious cunning. A malignant envy took place of love: their native greatneſs now was only pride; their happineſs was changed into the diſmal comfort of getting themſelves companions

panions in their miſery; and their former bleſſed exerciſes, to the execrable employment of tempting men. The moſt perfect of them all, who had alſo been the moſt proud, proved the moſt miſchievous, as he was the moſt
Pſal. viii. 5. miſerable. Man, *whom God had made a little lower than the angels*, by uniting him to a body, became an object of jealouſy to ſo perfect a ſpirit: he wanted to draw him into his rebellion, that he might afterwards involve him in his ruin. Let us hear how he beſpeaks him, and dive to the bottom of his artifices. He addreſſes himſelf to Eve, as the weaker veſſel: but, in the perſon of Eve, he ſpeaks alſo to her huſband: *Yea,*
Gen. iii. 1. *hath God ſaid, ye ſhall not eat of every tree of the garden?* If he has made you reaſonable creatures, ye ought to know the reaſon of every thing: this fruit is not poiſon: *Ye*
Gen. iii. 4. *ſhall not ſurely dy.* Behold, how the ſpirit of revolt begins! The command is diſputed, and the obedience brought into doubt.
Gen. iii. 5. *Ye ſhall be as gods*, free and independant, happy in yourſelves, wiſe from yourſelves; *ye ſhall know good and evil*; nothing ſhall be impenetrable to you. By ſuch motives does the ſpirit riſe againſt the creator's order, and above his rule. Eve, half-gained, looks upon the fruit, of which the beauty promiſed pleaſure
— 6. to the taſte. Finding that God had united in man ſoul and body, ſhe thought, that, in favor of man, he might have alſo annexed to plants ſupernatural virtues, and intellectual gifts to ſenſible objects. After eating of this beautiful

beautiful fruit, ſhe preſented of it to her huſband. Behold him dangerouſly attacked! Example and complaiſance add ſtrength to the temptation: he falls into the ſnare of the tempter, ſo ſeconded: a deceitful curioſity, a flattering pride, the ſecret pleaſure of acting ſpontaneous, and ſelf-directed, allure and blind him: he is willing to make a dangerous trial of his liberty; and taſtes, with the forbidden fruit, the pernicious joy of pleaſing his fancy: the ſenſes mingle their allurements with the new charm; he follows them, he ſubmits to them, makes himſelf their ſlave, who was before their maſter.

At the ſame time every thing changes to him. The earth ſmiles no longer upon him; he ſhall have no more thence, but by the ſweat of his brows; the ſky has no more that ſerenity of air: the animals, which all, even the moſt odious and fierce, were wont to afford him an innocent paſtime, aſſume to him hideous forms. God, who had made every thing for his happineſs, turns every thing in a moment into his puniſhment. He proves a torment to himſelf, who had enjoyed ſuch ſelf-complacency. The rebellion of his ſenſes makes him perceive in himſelf ſomewhat ſhameful. It is no more that firſt work of the creator, in which all was comely. Sin has made a new work, that muſt be hid. Man can no longer ſupport his ſhame, and would fain cover it from his own eyes. But God becomes ſtill leſs ſupportable to him. That great God, who had made him after his Gen. iii. 7.

his likeneſs, and had given him ſenſes, as a neceſſary help to his underſtanding, vouchſafed, ſometimes, to appear to him under a ſenſible form: man can no longer endure his preſence. He ſeeks the depth of the foGen. iii. 8. reſts, to hide himſelf from the preſence of him, who formerly conſtituted all his happineſs. His conſcience accuſes him, ere God ſpeaks. His woful excuſes complete his confuſion. He muſt dy: the remedy of immortality is taken from him; and a more dreadful death, that of the ſoul, is figured to him, by that bodily death, to which he is condemned. But hear we our ſentence in his! God, who had reſolved to reward his obedience in all his poſterity, the moment he ſwerves from it, condemns and ſmites him, not only in his own perſon, but in all his children, as in the moſt tender and deareſt part of himſelf: we are all accurſed in our ſtem: our birth is tainted in its ſource.

Far from ſcanning thoſe dread rules of divine juſtice, by which the human race is curſed in its origin, adore we the judgements of God, who looks upon all men as one, in him, from whom he means to make all proceed. Let us alſo look upon ourſelves as degraded in our rebellious parent, as ſtigmatized for ever by the ſentence that dooms him, as banſhed with him, and excluded paradiſe, which he ſhould have made our birth-place.

The rules of human juſtice may guide us into the depths of divine juſtice, of which they

they are a ſhadow: but they can never diſcover to us the bottom of that deep. Let us believe that the juſtice, as well as the mercy of God, will not be meaſured by thoſe of men; and that both have effects far more extenſive and more profound.

But, while God's judgement upon mankind alarms us, let us admire how he turns our eyes towards a different object, intimating to us our future deliverance, the very day of our fall. Under the figure of the ſerpent, whoſe winding motions were a lively image of the dangerous inſinuations and fallacious devices of the evil ſpirit, God ſhows our mother Eve her enemy vanquiſhed, and points out to her that bleſſed ſeed, which was to *bruiſe* her vanquiſher's *head*; that is, to quell his pride, and pull down his dominion over the whole earth. Gen. iii. 14, 15.

This bleſſed ſeed was JESUS CHRIST, the ſon of a virgin; that JESUS, in whom alone Adam had not ſinned, becauſe he was to ſpring from Adam in a divine manner; conceived not by man, but by the Holy Ghoſt. It was therefore by this divine offſpring, or by the woman who ſhould produce it, according to the various readings of the paſſage, that the loſs of mankind was to be repaired, and the power taken from *the prince of this world, who hath nothing in Jeſus Chriſt*. St. John xiv. 30.

But, ere the Savior ſhould be given, it behooved mankind by long experience to know the need it had of ſuch a ſuccor. Man was therefore left to himſelf, his inclinations

grew

grew corrupt, his enormities ſuperabounded, and iniquity covered the face of the earth.

Then God meditated a vengeance, which ſhould never be forgotten among men; that of the univerſal flood; the memory of which accordingly laſts in all nations, as well as that of the wickedneſs which occaſioned it.

Let men no longer imagine, that the world moves alone; and that what has been ſhall always be, as being of itſelf. God, who made all things, and by whom all things ſubſiſt, is about to drown both man and beaſt; that is, he is about to deſtroy the moſt beautiful part of his work.

He needed but himſelf to deſtroy what he had made by a word: but he judges it more worthy of him to make his creatures the inſtrument of his vengeance; and ſo calls the waters to ravage the land, already overflowed with guilt.

There was found, however, one juſt man, God, before he ſaved him from the deluge of the waters, had preſerved him, by his grace, from the deluge of iniquity. His family was reſerved to repleniſh the earth, about to be one great deſart. By the cares of that righteous perſon, God ſaves the animals; that man may underſtand, they are made for him, and ſubjected to his dominion for their creator's glory.

The world becomes new again, and the earth once more emerges from the boſom of the waters; but in this new world remains an eternal impreſſion of the divine vengeance.

Until

Until the flood, all nature was ſtronger, and more vigorous: by that immenſe body of waters, which God brought upon the earth, and by their long continuance on it, the juices it contained were altered; the air, loaded with an exceſſive moiſture, ſtrengthened the principles of corruption; and the firſt conſtitution of the world proving thus weakened, human life, which before would reach near a thouſand years, gradually decreaſed: herbs and fruits had no longer their priſtine ſtrength, and it behooved to give men a more ſubſtantial food in the fleſh of animals. Gen. ix. 3.

Thus, by degrees, were to diſappear and wear out the remains of the firſt inſtitution; and nature changed gave man intimation, that God was no more the ſame to him, ſince provoked by ſo many crimes.

Moreover, that long life of the primitive men, recorded in the annals of the people of God, has not been unknown to other nations; and their ancient traditions have preſerved the memory of it. Death, advancing with ſwifter ſteps, made men feel a ſpeedier vengeance: and, as they daily plunged deeper into wickedneſs, it was fit they ſhould be likewiſe, ſo to ſpeak, plunged daily deeper in puniſhment. Maimonid. Beroſ. Heſtiae. Nic. Damaſ. & al. apud Joſeph. Ant. 1. 4. Heſiod. Op. & di.

The ſingle change of diet might have intimated to them, how much their ſtate was impairing; ſince, by becoming weaker, they at the ſame time became more voracious and more bloody. Before the time of the deluge,

the food men found without violence in the fruits, which fell of themſelves; and in the herbs, which alſo dried ſo faſt, was, doubtleſs, ſome remnant of the primitive innocence, and of the mildneſs to which we were formed. Now, for our nouriſhment, blood muſt be ſpilt, in ſpite of the horror it naturally cauſes; and all the refinements, we uſe to cover our tables, are ſcarce ſufficient to diſguiſe to us the carcaſes we devour.

But this is the ſmalleſt part of our woes. Life, already ſhortened, proves ſtill more abridged by the violences gaining on mankind. Man, whom we ſaw in the primitive times ſparing the life of beaſts, grows now accuſtomed not to ſpare even that of his fellow-creatures. In vain did God, preſently after the deluge, forbid the ſhedding of human blood: in vain, to ſave ſome veſtiges of the mildneſs of our nature, while he allowed to eat the
Gen. ix. 4. fleſh of beaſts, had he reſerved the blood. Murders multiplied without meaſure. It is
Gen. iv. 8. true, that before the flood Cain had ſacrificed his brother to his jealouſy. Lamech, ſprung
Gen. iv. 23. from Cain, had committed the ſecond murder; and we may believe that more were committed after thoſe damnable examples. But wars were not yet invented. Not till after the deluge, appeared thoſe ravagers of provinces, called conquerors, who, incited by the ſole glory of command, have exterminated ſo many innocents.

Gen. x. 9. Nimrod, a curſed ſpawn of Ham, accurſed by his father, began the making of war,

war, merely to eſtabliſh an empire to himſelf. From that time ambition has wantonly ſported with the lives of men: without mutual hatred they came to mutual murder: the height of glory, and the nobleſt of arts, was to put one another to death.

Such were the beginnings of the world, as the hiſtory of Moſes repreſents them to us: beginnings happy at firſt, but afterwards big with miſchiefs: with reſpect to God, the maker of all, ever admirable; ſuch, in ſhort, that we learn by revolving them in our mind, to conſider the univerſe and mankind ever under the hand of the Creator, called from nothing by his word, preſerved by his goodneſs, governed by his wiſdom, puniſhed by his juſtice, delivered by his mercy, and ſubject to his power.

This is not the univerſe philoſophers have conceived it, formed, according to ſome, by a fortuitous concourſe of atoms; or which, according to the wiſeſt of them, furniſhed its matter to its author; which conſequently depends not on him, either in its eſſence, or in its firſt eſtate, and confines him to certain laws, that himſelf cannot violate.

Moſes, and our ancient fathers, whoſe traditions he has collected, afford us other notions. The God, whom he exhibits to us, has a very different power: he can do and undo as he pleaſes; he gives laws to nature, and overturns them when he will.

If, to make himſelf known at a time when the greater part of men had forgot him, he

wrought aſtoniſhing miracles, and forced nature to recede from her moſt conſtant laws; he, by ſo doing, continued to demonſtrate, that he was her abſolute maſter, and that his will is the only bond, which keeps up the order of the world.

This was juſt what men had forgotten: the ſtability of ſo beautiful an order ſerved only to perſwade them, that that order had ever been, and that it was from itſelf: whence they were prompted to worſhip either the world in general, or the ſtars, the elements, and, in ſhort, all thoſe great bodies which compoſe it. God has therefore ſhown to mankind a goodneſs worthy of himſelf, in reverſing, upon ſignal occaſions, that order, which not only no longer ſtruck thoſe accuſtomed to it; but which even prompted them, ſo groſsly were they blinded, to imagine eternity and independance elſewhere than in God.

The hiſtory of the people of God atteſted by its own progreſſion, and by the religion, as well of thoſe who wrote it, as of thoſe who have preſerved it with ſo much care, has kept, as in a faithful regiſter, the memory of thoſe miracles; and gives us thence a true idea of the ſupreme dominion of God, almighty maſter of his creatures, whether to hold them ſubject to the general laws he has eſtabliſhed, or to give them others, when he judges it neceſſary by ſome ſurpriſing ſtroke to awake mankind.

Such

Such is he, whom Moſes has propoſed to us in his writings, as the only God we ought to ſerve; ſuch the God, whom the patriarchs worſhipped before Moſes; in a word, the God of Abraham, Iſaac, and Jacob; to whom our father Abraham was ready to offer up his only ſon; of whom Melchiſedek, the type of JESUS CHRIST, was high-prieſt; to whom our father Noah ſacrificed, on coming out of the ark; whom righteous Abel had acknowleged in offering to him of his moſt precious ſubſtance; whom Seth, given to Adam inſtead of Abel, had made known to his children, called alſo the children of God; whom Adam himſelf had ſet forth to his deſcendants, as him, out of whoſe hands he had lately come, and who alone could put an end to the woes of his wretched poſterity.

Bleſſed philoſophy, which gives us ſo pure idea's of the author of our being! Bleſſed tradition, that preſerves to us the memory of his glorious works! How holy the people of God, which, by an uninterrupted progreſſion, from the foundation of the world to our days, has ever preſerved ſo holy a tradition and philoſophy!

II. Abraham, and the patriarchs.

But, as the people of God began, under the patriarch Abraham, to take a more regular form, it will be neceſſary, SIR, to dwell with you a little upon that great man.

He was born about three hundred and fifty years after the flood; at a time, when human life, though reduced to narrower li-

mits, was ſtill very long. Noah was juſt dead; Shem his eldeſt ſon was yet alive, and Abraham might have paſſed the moſt of his days with him.

Figure then to yourſelf the world ſtill new, and ſtill, ſo to ſpeak, drenched in the waters of the deluge, when men, ſo near the origin of things, had no occaſion, in order to know the unity of God, and the ſervice that was due to him, for aught but the tradition which had been preſerved of it from Adam and from Noah: a tradition otherwiſe ſo conformable to the light of reaſon, that one would have thought ſo clear and important a truth could never have been darkened or forgotten among men. Such is the firſt ſtate of religion, which continued down to Abraham; when, to know the greatneſs of God, men had only to conſult their reaſon and their memory.

But reaſon was weak and corrupted, and proportionably as men removed from the origin of things, they embroiled the idea's received from their anceſtors. The untoward or ill-taught children would no longer believe their decrepit grandſires, whom they ſcarcely knew after ſo many generations; human ſenſe embruted could no more riſe to intellectual things; and, men chooſing no longer to worſhip but what they ſaw, idolatry overſpred the world.

The ſpirit, who had beguiled the firſt man, taſted now the wiſhed fruit of his ſeduction; and beheld the full effect of his ſaying,

ſaying, *Ye ſhall be as gods.* From the moment he uttered it, he meant to confound in man the idea of God with that of the creature; and to divide a name, of which the majeſty conſiſts in being incommunicable. His ſcheme ſucceeded. Men, ſunk in fleſh and blood, had, however, preſerved an obſcure idea of the divine power, which maintained itſelf by its own force; but, blended with the images that entered by their ſenſes, made them fall down and worſhip every thing where appeared any activity or power. Thus the ſun and ſtars, which made their influences felt from ſo far; the fire and elements, of which the effects were ſo univerſal; became the firſt objects of public adoration. Kings and conquerors, who were mighty in the earth, and the authors of inventions uſeful to human life, had ſoon after divine honors paid them. Men ſubjected themſelves to the tyranny of their ſenſes: the ſenſes decided every thing, and made, in ſpite of reaſon, all the gods that were adored upon earth.

How widely diſtant did man now ſeem from his firſt inſtitution! And how was the image of God defaced in him! Could God have made him with thoſe perverſe inclinations, that were daily more and more declaring themſelves? And did not that amazing propenſity, he had to ſubmit to every thing but his natural Lord, betray too viſibly the ſtrange hand, by which God's work had been ſo deeply altered in the human mind, that

ſcarce

ſcarce could any trace of it be found? Prompted by that blind impulſe, he plunged into idolatry; nor could any thing reſtrain him. Strange indeed was the progreſs of ſo great an evil. Leſt it ſhould infect all mankind, and utterly extinguiſh the knowlege of God; that great God called from on high his ſervant Abraham, in whoſe family he would eſtabliſh his worſhip, and preſerve the ancient belief, as well of the creation of the univerſe, as of the particular providence with which he governs human things.

Abraham has ever been celebrated in the Eaſt. Not only the Hebrews look upon him as their father: the Idumeans boaſt the ſame origin. Iſhmael, the ſon of Abraham, is known among the Arabians, as the ſource whence they ſprang. Circumciſion continued with them, as the mark of their origin; and they have in all times received it, not on the eighth day, after the manner of the Jews, but at their thirteenth year, as the ſcripture informs us it was given to their father Iſhmael: a cuſtom, which ſtill prevails among the Mahometans. Other Arabian nations commemorate Abraham and Keturah, and they are the ſame the ſcripture derives from that marriage. This patriarch was a Chaldean; and thoſe people, famed for their aſtronomical obſervations, have counted Abraham as one of their moſt learned obſervers. The Syrian hiſtorians have made him king of Damaſcus, though a ſtranger from the confines of Babylon; and they tell

Gen. xvi. 16.

Joſeph. Ant. i. 31.

Gen. xvii. 25.

Alex. Polyh. apud Joſ. Ant. ii. 61. Berof. Hecat. Eup. Alex. Polyh. & al. apud Joſ. Ant. l. i. c. 8. & Euſ. Praep. Ev. ix. 16, 17.

tell that he quitted the kingdom of Damaſcus, in order to ſettle in the country of the Canaanites, afterwards called Judea. But it is better to obſerve what the hiſtory of the people of God relates to us concerning this great man. We have ſeen, that Abraham followed the kind of life which the ancients did, before the world was reduced into kingdoms. He reigned in his family, with which he embraced that paſtoral life, ſo noted for its ſimplicity and innocence; rich in flocks, in ſlaves, and in money; but without lands, and without domain: yet he lived in a forain kingdom, reſpected, and independant as a prince. His piety and integrity, protected by God, earned him this reſpect. He treated as an equal with kings, who courted his alliance; and thence came the ancient opinion, that he made himſelf a king. Though his life was ſimple and peaceful, he knew how to make war; but only in defence of his oppreſſed allies. He defended and avenged them by a ſignal victory. He reſtored them all their riches, retaken from their enemies; without reſerving aught but the tithe, which he offered to God, and the portion that belonged to the auxiliary troops, which he had led to battle. Moreover, after ſo great a ſervice, he refuſed the preſents of the kings with an unexampled magnanimity, and could not endure that any man ſhould ſay, *I have made Abraham rich.* He would ow nothing but to God, who protected

18, 19, 20. & xiii. 11. Nic. Damaſ. lib. iv. Hiſt. univ. in excerpt. Val. p. 491. & ap. Joſ. Ant. l. viii. c. 8. & Euſ. Praep. Ev. ix. 16.

Gen. xiii. & foll.

Gen. xiv. 20. & foll.

Gen. xxiii. 9.

tected him, and whom alone he followed with a perfect faith and obedience.

Gen. xii. & fol. Guided by that faith, he had left his native country, to come into a land which God pointed out to him. God, who had called him, and rendered him worthy of his covenant, concluded it upon theſe conditions.

Gen. xvii. 7, 8, 9. He declared to him, that he would be his God, and the God of his children; that is, that he would be their protector, and that they ſhould ſerve him as the only God, creator of heaven and earth.

He promiſed *to him, and his ſeed after him, a land*, (namely, that of Canaan,) *for an everlaſting poſſeſſion*, and for the ſeat of religion.

Gen. xii. 2. xv. 4, 5. xvii. 19. Now Abraham had no children, and Sarah his wife was barren. God ſware to him by himſelf, and by his eternal truth, that of him and of that woman ſhould ſpring a nation, that ſhould equal the ſtars of heaven, and the ſand of the ſea, for multitude.

But here comes the moſt memorable article of the divine promiſe. All nations were running headlong into idolatry. God promiſed to the holy patriarch, that in him, and in his ſeed, all thoſe blind nations, which were forgetting their creator, ſhould be bleſſed, that is, reſtored to the knowlege of him, in whom alone true bleſſing is to be found.

Gen. xii, 3. xviii. 18.

By this ſaying Abraham is made father of the faithful, and his poſterity is choſen to be

be the ſource, whence the bleſſing is to flow over the earth.

This promiſe included the coming of the Meſſiah, ſo often foretold to our fathers; but always foretold as the ſavior of the Gentiles, and of all people.

Thus that bleſſed ſeed, promiſed to Eve, became alſo the ſeed and offspring of Abraham.

Such is the foundation of the covenant; ſuch are its conditions. Abraham received the token of it in circumciſion: a ceremony, the proper effect of which was to ſignify, that that holy man belonged to God, with all his family. Gen. xvii. 10.

Abraham was childleſs when God began to bleſs his offspring, and ſo remained ſeveral years. Afterwards he had Iſhmael, who was to be father of a great nation; but not of that choſen people, ſo long promiſed to Abraham. The father of the choſen people was to ſpring from him, and from his wife Sarah, who was barren. At laſt, thirteen years after Iſhmael, came that ſo long wiſhed child: he was named Iſaac, that is, *laughter*; a child of joy, a child of miracle, a child of promiſe, who intimates, in his birth, that the true children of God are born of grace. Gen. xv. 2. xvi. 3, 4. xvii. 20, 21. xxi. 13. Gen. xxi.

This bleſſed child was now grown up, and of an age in which his father might expect other children by him, when ſuddenly God commanded the father to offer up the ſon. To what trials is faith expoſed! Abraham Gen. xxii.

braham led Iſaac to the mountain, which God had pointed out to him; and was going to ſacrifice that ſon, in whom alone God promiſed to make him father both of his people, and of the Meſſiah. Iſaac preſented his boſom to the knife, which his father held ready to pierce it. God, ſatisfied with the obedience of both, aſks no more of either. After theſe two great men have given the world ſo lively and beautiful a type of the voluntary oblation of JESUS CHRIST, and taſted in ſpirit the bitterneſs of the croſs, they are judged truly worthy to be his anceſtors. To Abraham's faith God confirms all his promiſes; and bleſſes anew, not only his family, but, in his family, all the nations of the earth.

Gen. xxii. 18.

Accordingly, he continued his protection to Iſaac his ſon, and to Jacob his grandſon. They were imitators of him, adhering like him to the primitive faith; to the primitive way of life, which was the paſtoral; to the primitive government of mankind, where every father of a family was prince in it. Thus, amid the changes daily introducing among men, holy antiquity revived in religion, and in the conduct of Abraham and his children.

So God repeated, to Iſaac and to Jacob, the promiſes he had made to Abraham; and, as he had called himſelf the God of Abraham, he took alſo the name of the God of Iſaac, and of the God of Jacob.

Gen. xxv. 11. xxvi. 4. xxviii. 13, 14.

Under

Under his protection thoſe three great men began to ſojourn in the land of Canaan; but only as ſtrangers, and without poſſeſſing *a foot of land* in it; till the famine drew Jacob into Egypt, where his children, multiplying, ſoon became a great nation, according to the promiſe of God. Acts vii. 5.

Moreover, though that people, whom God cauſed to be born in his covenant, was to extend by generation; and though the bleſſing was to follow the blood; that great God, nevertheleſs, manifeſted in them the election of his grace. For, after having choſen Abraham from amidſt the nations, among the children of Abraham he choſe Iſaac, and of Iſaac's twins he choſe Jacob, to whom he gave the name of Iſrael.

Jacob had twelve children, who were the twelve patriarchs, heads of the twelve tribes. They all were to enter the covenant: but Judah was choſen among his brethren, to be father of the kings of Iſrael, and father of the Meſſiah, ſo long promiſed to his anceſtors.

The time was to come, that, ten tribes being cut off from the people of God for their infidelity, the poſterity of Abraham ſhould preſerve its primitive bleſſing, that is, religion, the land of Canaan, and the hopes of the Meſſiah, only in the tribe of Judah, which was to give name to the reſt of the Iſraelites, thence called Jews, and to the whole country, thence named Judea.

Thus the divine election appears ſtill, even in that carnal people, which was to be preſerved by ordinary propagation.

Gen. xlix. Jacob ſaw in ſpirit the ſecret of this election. When he was about to dy, and his children around his bed were craving the benediction of ſo good a father, God diſcovered to him the ſtate of the twelve tribes, when they ſhould be in the promiſed land: he unfolded it in a few words, and thoſe few words contain innumerable myſteries.

Though all he ſays of Judah's brethren be expreſſed with an extraordinary dignity, and ſpeak a man tranſported beyond himſelf by the ſpirit of God; yet, when he comes to Judah, he riſes ſtill higher. *Judah*, ſays he, ver. 8. *thou art he, whom thy brethren ſhall praiſe: thy hand ſhall be on the neck of thine enemies: thy father's children ſhall bow down before thee. Judah is a lion's whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up? The ſcepter* (that is, the authority) *ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be:* or, according to another reading, which is perhaps no leſs ancient, but which in the main differs nothing from this, *until he come, for whom things are reſerved*, and the reſt as we have recited it.

The ſequel of the prophecy literally refers to the country, which the tribe of Judah was to poſſeſs in the holy land. But the former

mer part, take it how we will, can ſignify nothing elſe, than him, who was to be the ſent of God, the miniſter and interpreter of his will, the accompliſhment of his promiſes, and the king of the new people; that is, the Meſſiah, or the Lord's anointed.

Jacob ſpeaks of him expreſsly to Judah only, from whom that Meſſiah was to ſpring: he comprehends in the deſtiny of Judah alone, that of the whole nation; which, after its diſperſion, was to ſee the remnant of the other tribes reunited under Judah's ſtandards.

All the terms of the prophecy are clear: there is only the word *ſceptre*, which the cuſtom of our language might make us take for the royalty alone; whereas ſacred ſtile uſes it, in general, for power, authority, magiſtracy. This uſe of the word is to be met with in every page of ſcripture: it appears even manifeſtly in Jacob's prophecy; and the patriarch means, that in the days of the Meſſiah all authority ſhall ceaſe in the houſe of Judah; which implies the total overthrow of a ſtate.

Thus the times of the Meſſiah are marked here by a double change. By the firſt, the kingdom of Judah, and of the Jewiſh nation, is threatened with final ruin. By the ſecond, is to ariſe a new kingdom, not only of one people, but of all nations, of whom the Meſſiah is to be the head and hope.

Scripture-ſtile calls the Jewiſh people, in the ſingular number, and by way of eminence, Iſ. lxv. &c. Rom. x. 19. &c.

Is. ii. 2, 3, 4. xlix. 6. 18. li. 4, 5. & foll.

the people, or, *the people of God*; and when we find *many people*, or, *the nations*, those who are versed in the scriptures, understand the other nations, who had been also promised to the Messiah in the prophecy of Jacob.

That great prophecy comprises, in a few words, the whole history of the Jewish people, and of its promised CHRIST. It points the whole progression of the people of God; nor is its effect yet ceased.

So I mean not to make you any comment upon it: you will have no occasion for that, as, by barely observing the progression of the people of God, you will see the sense of the oracle unfold of itself; and simple events shall be its interpreters.

III. Moses, or the written law, and the introduction of the people into the promised land.

After the death of Jacob, the people of God sojourned in Egypt, till the time of the mission of Moses, that is, about two hundred years.

Thus 430 years passed away, before God gave his people the land he had promised it.

He would accustom his elect to rely upon his promise, with firm confidence of its being fulfilled sooner or later, and always in the time appointed by his eternal providence.

Gen. xv. 16.

The iniquity of the Amorites, whose land and spoils he would give them, was not yet, as he declares to Abraham, come to the height for which he waited, in order to deliver them up to the severe and unpitying vengeance, that he was to wreak upon them by the hands of his chosen people. This people

people muſt have time to multiply, ſo as to be fit to fill the land, that was deſtined it, and to take poſſeſſion of that land, by exterminating its inhabitants accurſed of God.

He would have them to undergo, in Egypt, an inſupportable captivity, that, when delivered by unheard-of wonders, they might love their deliverer, and eternally celebrate his mercies.

Such was the order of God's counſels, as himſelf has revealed them, in order to teach us to fear him, to adore him, to love him, and to look for him with faith and patience.

The time being arrived, he hears the cries of his people, afflicted by the Egyptians, and ſends Moſes to deliver his children from their tyranny.

He makes himſelf known to that great man, more than he had ever done to any man living. He appears to him in a manner equally glorious and conſoling: he declares himſelf him who is. All that is before him is but a ſhadow. *I am*, ſays he, *that I am*: being and perfection belong to me alone. He aſſumes a new name, which denotes being and life in him, as in their ſource; and it is, under that great name of God, awful, myſterious, incommunicable, that he will henceforth be ſerved. Exod. iii. Exod. iii. 14.

I ſhall not detail to you the plagues of Egypt, or the hardneſs of Pharaoh's heart, and the paſſage of the Red ſea; the thunderings and the lightnings, the trumpet, and the ſmoke, that were heard and Exod. xx. 18, xxiv. 11.

ſeen by the people on mount Sinai. God there wrote with his own hand, upon two tables of ſtone, the fundamental principles of religion and ſociety. He dictated the reſt to Moſes with a loud voice. To maintain this law in its full force, he had orders to form a venerable aſſembly of ſeventy elders, which might be called the ſenate of the people of God, and the perpetual council of the nation. God appeared publicly, and cauſed his law to be promulged in his preſence, with an aſtoniſhing demonſtration of majeſty and power.

Exod. xxv. Numb. xi.

Till then God had given nothing in writing, that could be a rule to man. The children of Abraham had only circumciſion, and the ceremonies that accompanied it, as a token of the covenant, which God had made with that choſen race. They were diſtinguiſhed by this token from the nations, that worſhipped falſe deities: moreover, they preſerved themſelves in God's covenant, by the remembrance they had of the promiſes made to their fathers; and were known as a people, who ſerved the God of Abraham, Iſaac, and Jacob. God was ſo ſtrangely forgotten, that it behooved to diſtinguiſh him by the name of thoſe who had been his worſhippers, and of whom he therefore proved the declared protector. This great God would no longer leave to the bare memory of men the myſteries of religion, and of his covenant. It was time to ſet ſtronger barriers to idolatry, which was overflowing mankind,

kind, and like to extinguiſh totally the remains of natural light.

Ignorance and blindneſs had prodigiouſly increaſed ſince the days of Abraham. In his time, and a little after, the knowlege of God appeared even in Paleſtine and in Egypt. Melchizedek, king of Salem, was *the prieſt of the moſt high God, poſſeſſor of heaven and earth.* Abimelech king of Gerar, and his ſucceſſor of the ſame name, feared God, ſware by his name, and admired his power. The threatenings of that great God were dreaded by Pharaoh, king of Egypt: but, by the time of Moſes, thoſe nations had been perverted. The true God was no more known in Egypt, as the God of all people, but as the God of the Hebrews. The very beaſts and reptiles proved objects of adoration. Every thing was god, but God himſelf; and the world, which God had made to manifeſt his power, ſeemed to have become a temple of idols. Mankind went ſo groſsly aſtray, as to worſhip its own vices and paſſions; nor need we wonder: no power was leſs avoidable, or more tyrannical than theirs. Man, accuſtomed to think every thing divine, that was powerful, as he felt himſelf drawn to vice by an irreſiſtible force, came eaſily to believe that force without him, and ſoon made a god of it. Thence it was, that unchaſte love had ſo many altars, and that the moſt horrid impurities began to be mingled with the ſacrifices.

Gen. xiv. 18, 19.

Gen. xxi. 22, 23. xxvi. 28, 29. Gen. xii. 17, 18.

Exod. v. 1, 2, 3. ix. 1. & fol. Exod. viii. 26.

Levit. xx. 2, 3.

Cruelty

Cruelty entered them at the ſame time. Guilty man, racked with the ſenſe of his wickedneſs, looked upon the deity as an enemy, not to be appeaſed with ordinary victims. He muſt ſhed human blood with that of beaſts: a blind fear drove fathers to offer up their children, and to burn them to their gods inſtead of incenſe. Theſe ſacrifices were common in the days of Moſes, and made but a part of thoſe horrid practices of the Amorites, of which God committed the vengeance to the Iſraelites.

Herod. l. ii. Caeſ. de bell. Gal. vi. Diod. lib. i. v. Plin. lib. xxx. Athen. lib. xiii. Porph. de Abſt. lib. ii. Jorn. de reb. Get. &c.

But they were not peculiar to thoſe people. It is well known, that, in all nations of the world, without excepting one, men have ſacrificed their fellow-creatures; neither is a place upon earth where thoſe dire deities have not been ſerved, whoſe implacable hatred to mankind required ſuch victims.

Amid ſo much ignorance, man came to worſhip the very work of his own hands. He thought himſelf able to lodge divinity in ſtatues; and ſo profoundly forgot that God had made him, that he thought in his turn he might make a god. Who could believe, did not experience evince it, that ſo ſtupid and abſurd an error was not only the moſt univerſal, but even the moſt inveterate and incorrigible, among men. Thus it muſt be owned, to the confuſion of mankind, that the firſt of truths, that truth which the world proclaims, that truth of which the impreſſion is the moſt powerful,

was now the fartheſt from the ſight of men. Tradition, which preſerved it in their minds, though yet clear, and ſufficiently preſent, had they been attentive to it, was ready to vaniſh away: monſtrous fables, as full of impiety as extravagance, aſſumed its place. The moment was come, when the truth, ſo ill kept in the memory of men, could no longer be preſerved unwritten; and God, having, moreover, reſolved to form his people to virtue by laws more expreſs, and in greater number, reſolved, at the ſame time, to give them in writing.

Moſes was called to this work. That great man collected the hiſtory of paſt ages, of Adam, Noah, Abraham, Iſaac, Jacob, and Joſeph; or, rather, that of God himſelf, and of his wondrous acts.

He had no need to dig deep for the traditions of his anceſtors. He was born a hundred years after the death of Jacob. The old men of his time might have converſed ſeveral years with that holy patriarch: the memory of Joſeph, and of the wonders God had wrought by that great miniſter of the kings of Egypt, was ſtill freſh. Two or three lives reached back to Noah, who had ſeen the children of Adam, and touched, ſo to ſpeak, the origin of things.

Thus the ancient traditions of mankind, and thoſe of Abraham's family, were not hard to recollect; the memory of them was yet alive; and we need not wonder, if Moſes, in his Geneſis, ſpeaks of things that happened

happened in the firſt ages as certainties, of which were ſtill to be ſeen remarkable monuments, both in the neighboring nations, and in the land of Canaan.

While Abraham, Iſaac, and Jacob had inhabited that land, they had everywhere erected monuments of the things which had befallen them. Still were ſhown the places where they had inhabited; the wells they had dug in thoſe dry countries, to water their families and flocks; the mountains on which they had ſacrificed to God, and on which he had appeared to them; the ſtones they had erected, or piled up, for a memorial to poſterity; and the tombs where repoſed their hallowed aſhes. The memory of thoſe great men was recent, not only in the whole country, but over all the Eaſt; where ſeveral famous nations have never forgotten that they ſprang from their race.

Thus, when the Hebrew people entered the promiſed land, every thing there celebrated their anceſtors; the cities, the mountains, the very ſtones there ſpoke of thoſe wondrous men, and of the aſtoniſhing viſions, by which God had confirmed them in the primitive and true belief.

They, that are ever ſo little acquainted with antiquity, know how curious the firſt times were in erecting and preſerving ſuch monuments, and how carefully poſterity retained the occaſions on which they had been ſet up. This was one way of writing hiſtory: ſtones came afterwards to be faſhioned and

and poliſhed: and ſtatues ſucceeded, after columns, to the groſs and ſolid maſſes erected in the earlieſt times.

Great reaſon is there even to believe, that, in the line where the knowlege of God was preſerved, memoirs of ancient times were alſo preſerved in writing. For men have never been without this care. At leaſt it is certain that canticles or carols were made, which fathers taught their children; and which, being ſung at the feaſts and aſſemblies, perpetuated the memory of the moſt ſignal actions of paſt ages.

This gave birth to poetry, varied, in proceſs of time, into ſeveral forms; the moſt ancient of which is ſtill preſerved in the odes and hymns uſed by all the ancients, and even at preſent by the nations who have not the uſe of letters, to praiſe the deity and great men.

The ſtile of thoſe canticles, bold, uncommon, yet natural, as ſuited to repreſent nature in her tranſports, moving therefore by quick and impetuous ſallies, free from the ties of continued diſcourſe, couched moreover in harmonious numbers, which augment its force, ſurpriſes the ear, catches the imagination, affects the heart, and more eaſily imprints itſelf upon the memory.

Among all the nations of the world, that where ſuch ſongs were moſt in uſe, was the people of God. Moſes mentions a great many, which he denominates by the firſt verſes, becauſe the people knew the reſt. He made two of this kind himſelf. The firſt ſets

Numb. xxi. 14. 17, 18. 27, & foll.

Exod. xv.

ſets before our eyes the triumphant paſſage of the Red ſea, and the enemies of the people of God, ſome already drowned, others
Deut. xxxii. half-dead with fear. In the ſecond, Moſes confounds the ingratitude of the people, by celebrating the goodneſs and wonders of God. After-ages imitated him. It was God and his wondrous works, that made the ſubject of the odes they compoſed: God inſpired them himſelf; nor to any, properly, but the people of God, has poetry come by inſpiration.

Jacob had pronounced, in this myſtical language, the oracles which contained the deſtiny of his children; that ſo each tribe might more eaſily retain what concerned it, and might learn to praiſe him, who was no leſs glorious in his predictions, than faithful in their accompliſhment.

Such were the means, which God employed, to preſerve, down to Moſes, the memory of things paſt. That great man, inſtructed by all thoſe means, and raiſed above them by the Holy Spirit, has penned the works of God, with an exactneſs and a ſimplicity, which attract belief and admiration, not to him, but to God himſelf.

He joined to things paſt, which contained the origin and ancient traditions of God's people, the wonders which God was actually working for their deliverance. Of this he produces to the Iſraelites no other evidence than their own eyes. Moſes tells them not things that paſt in impenetrable receſſes and deep-winding caves: he talks not in the clouds:

clouds: he particularizes and circumſtantiates every thing, as a man, who fears not to be belied. He founds all their laws, and their whole conſtitution, on the wonders which they have ſeen. Thoſe wonders were nothing leſs than nature inſtantly changed, on different occaſions, for their deliverance, and for the puniſhment of their enemies; the ſea dividing, the earth opening, bread from heaven, waters guſhing from the rocks at the ſtroke of a rod, heaven giving them a viſible ſignal to direct their march; and other like miracles, which they ſaw forty years.

The people of Iſrael were neither more intelligent, nor more acute, than the other nations, who, ſwallowed up in ſenſe, could not conceive an inviſible God. On the contrary, they were groſs and rebellious, as much as, or more than any other people. But that God, though inviſible in his nature, rendered himſelf ſo perceptible by continual miracles; and Moſes inculcated them with ſo much energy, that at laſt this carnal people ſuffered itſelf to be touched by that pure idea of a God, who made all by his word; of a God, who was onely ſpirit, reaſon, and intelligence.

In this manner, while idolatry, ſo augmented ſince Abraham, covered the face of the earth, the ſole poſterity of that patriarch was exempt from it. Their enemies bore them this teſtimony; and the nations, where the truth of tradition was not yet wholely extinguiſhed, cried out with aſtoniſhment,

Numb. xxiii. 21. 23. *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael. Surely there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael: the Lord his God is with him, and the ſhout of a king is among them.*

To imprint on their minds the unity of God, and the perfect uniformity he requires in his worſhip, Moſes often repeats, that, in the promiſed land, this one God would chooſe a place, in which alone the feaſts, the ſacrifices, and the whole public ſervice ſhould be performed. In the mean time, till this deſired place ſhould be found, while the people wandered in the wilderneſs, Moſes reared the tabernacle, a moving temple, where the children offered their vows to the God, who had made heaven and earth, who diſdained not to journey, ſo to ſay, along with them, and to be their guide.

Deut. xii. 14, 15, 16, 17, & foll.

Upon this principle of religion, upon this ſacred foundation was the whole law built: a law holy, juſt, and good, wiſe, provident, and ſimple; which bound the ſociety of men with one another, by the ſacred ſociety of man with God. To theſe holy inſtitutions, he added awful ceremonies, feaſts, commemoratory of the miracles, by which the children of Iſrael had been delivered; and, what no other lawgiver had ever preſumed to do, expreſs aſſurances, that all ſhould go well with them, ſo long as they lived after the law, whereas their diſobedience ſhould be purſued with manifeſt and inevitable vengeance. He muſt have been warranted by God,

Deut. xxvii. xxviii. & fol.

God, to give ſuch a foundation to his laws; and the iſſue evinced, that Moſes did not ſpeak from himſelf.

As to the great number of obſervances he enjoined on the Hebrews, though they may now ſeem ſuperfluous, they then were neceſſary, in order to diſtinguiſh the people of God from other nations; and ſerved as a barrier againſt idolatry, leſt it ſhould have carried away that choſen people with the reſt.

To maintain religion, and all the traditions of the people of God, among the twelve tribes, one tribe is choſen, to which God allots, with the tithes and oblations, the care of ſacred things. Levi and his children are themſelves conſecrated to God, as the tithe of the people. Of Levi, Aaron is choſen to be high-prieſt, and the prieſthood made hereditary in his family.

Thus the altars have their miniſters; the law has its peculiar defenders; and the ſeries of God's people is verified by the ſucceſſion of its prieſts, which goes on without interruption from Aaron, the firſt of them.

But the beauty of this law, was, that it prepared the way for one more auguſt, leſs loaded with ceremonies, and more productive of virtues.

Moſes, to keep the people in expectation of this law, aſſures them of the coming of that great prophet, who was to ſpring from Abraham, Iſaac, and Jacob. *The Lord thy God*, ſays he, *will raiſe up unto thee a prophet* Deut. xviii. 15. 18.

from the midſt of thee, of thy brethren, like unto me: unto him ſhall ye harken. That prophet, like Moſes, a lawgiver as himſelf, who can he be, but the Meſſiah, whoſe doctrine was one day to rule and ſanctify mankind?

Dent. xxxiv. 10. Before him was no prophet to ariſe, in Iſrael, like Moſes, to whom God ſhould ſpeak face to face, and who ſhould give laws to his people: and ſo, till the days of the Meſſiah, the people at all times, and in all difficulties, rely upon Moſes onely. As Rome revered the laws of Romulus, Numa, and the twelve tables; as Athens had recourſe to thoſe of Solon; as Lacedemon preſerved and reſpected thoſe of Lycurgus; the Hebrew people conſtantly quoted the law of Moſes. And, indeed, ſo well had the lawgiver adjuſted all matters, that none had ever any occaſion to make the leaſt alteration in it. Therefore the body of the Jewiſh law is not a collection of different laws, made on different occaſions. Moſes, enlightened by the ſpirit of God, had foreſeen every thing. We ſee no ſtatutes of David, Solomon, Jehoſhaphat, or Hezekiah, though all moſt zealous for juſtice. The good princes had onely to cauſe the law of Moſes to be obſerved, and contented themſelves with recommending the obſervance of it to their ſucceſſors. To add to it, or diminiſh from it, one tittle, was an attempt, the people would have beheld with horror. They needed the law every moment, to regulate, not onely the feaſts, ſacrifices, ceremonies, but all other public and

1 Kings, ii iii. & fol. Deut. iv. 2. xii, 32.

and private actions; trials, contracts, marriages, ſucceſſions, funerals, the very faſhion of their dreſs, and, in general, whatever relates to manners. There was no other book, where to ſtudy the precepts of a good life. Men were to peruſe it, and meditate upon it night and day; to collect ſentences from it, and to have them ever before their eyes. It was there the children learned to read. The onely rule of education, that was given to their parents, was to teach them, to inculcate upon them, to make them obſerve that holy law, which alone could render them wiſe from their infancy. Thus it was to be in every-body's hands. Beſide the conſtant reading which every one was bound to give it in private, there was, every ſeven years, in the ſolemn year of releaſe and reſt, a public reading, and, as it were, a new publication performed of it, at the feaſt of tabernacles, when all the people were aſſembled for eight days. Moſes cauſed the original of Deuteronomy to be depoſited in the ſide of the ark: this was an abridgement of the whole law. But to prevent its being altered in the courſe of time, through the malice or negligence of men, beſide the copies current among the people, authentic tranſcripts of it were made, which, carefully reviſed, and kept by the prieſts and levites, ſerved inſtead of originals. The kings, (for Moſes had well foreſeen, that this people would at length have kings, like other nations,) the kings, I ſay, were obliged, by an expreſs law of Deu-

Deut. xxxi. 10, 11.

1 Eſd. viii. 19.

Deut. xxxi. 26.

Deut. xvii. 18.

teronomy, to receive, from the hands of the priests, one of those transcripts thus religiously collated, that they might write it, and read in it all the days of their life. The copies so revised by public authority, were in singular veneration with all the people: they were regarded as proceeding immediately from the hands of Moses, pure and entire as God had dictated them to him. An ancient volume of that strict and religious correctness, having been found in the house of the Lord, under the reign of Josiah; or perhaps it was the original itself, which Moses had caused to be put in the side of the ark, excited the piety of that good king, and proved an occasion of his bringing that people to repentance. The great effects, wrought at all times, by the public reading of this law, are innumerable. In a word, it was a perfect book, which, being annexed, by Moses, to the history of the people of God, taught them at once their origin, their religion, their polity, their manners, their philosophy; every thing that tends to regulate life, every thing that unites and forms society; exhibiting good and bad examples, with the rewards and punishments attending them.

2 Kings xxii. 8. 2 Chron. xxxiv. 14. & foll.

By this admirable discipline, a people, come out of slavery, and kept forty years in a desart, arrives full formed at the land it is to possess. Moses conducts them to the entrance, and, warned of his approaching end, what remains to be done he commits to

Deut. xxxi.

Joshua,

Joſhua. But, before he dies, he compoſes that long and admirable ſong, which begins with theſe words: *Give ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.* In this ſilence of all nature, he ſpeaks firſt to the people, with inimitable ſtrength; and, foreſeing their infidelity, he diſcovers to them the horrors of it. On a ſudden he ſoars beyond himſelf, as finding all human language beneath ſo grand a ſubject: he relates what God ſaid, and makes him ſpeak with ſo much majeſty, and ſo much goodneſs, that it is hard to ſay whether he inſpires more aw and confuſion, or love and confidence. Deut. xxxii.

All the people learned by heart that divine ſong, by order of God, and of Moſes. After which that great man died contented, as having forgot nothing that might tend to preſerve, among his followers, the memory of the benefits and commands of God. He left his own children in the croud of their countrymen, without any diſtinction or extraordinary ſettlement. He has been admired, not only by his own people, but by all the nations of the world; and no lawgiver has ever had ſo great a name among men. Deut. xxxi. 19, 22.

All the prophets that followed in the old law, and every ſacred penman beſide, have gloried to be his diſciples. He does indeed ſpeak like a maſter. In his writings one perceives a peculiar character, and a certain originality not to be found elſewhere. He has in his ſimplicity a majeſtic ſublime, which

which nothing can equal; and if, hearing the other prophets, one hears men inſpired by God, it is, ſo to ſay, God in perſon, one hears in the voice and writings of Moſes.

He is thought to have written the book of Job. The ſublimity of the thoughts, and majeſty of the ſtile, render that hiſtory worthy of Moſes. Leſt the Hebrews ſhould have been puffed up, by arrogating the grace of God to themſelves alone, it was proper to let them know, that that great God had his elect even in the race of Eſau. What doctrine was more important? What more uſeful entertainment could Moſes give to the diſtreſſed people in the wilderneſs, than that of the patience of Job, who, delivered into the hands of Satan to be tried by all manner of troubles, ſees himſelf deprived of his ſubſtance, of his children, of every earthly comfort; preſently after, ſmitten with a loathſome diſeaſe, and agitated inwardly by the temptation of blaſphemy and deſpair; who, nevertheleſs, holding faſt his integrity, ſhows that a faithful ſoul, ſupported by divine aid, amid the moſt dreadful trials, and in ſpite of the gloomieſt thoughts the evil ſpirit can ſuggeſt, may not only preſerve an invincible confidence, but even riſe by its own woes to the higheſt contemplation, and acknowlege, in all it endures, together with the nothingneſs of man, the ſupreme dominion and infinite wiſdom of God? Such are the leſſons given in the book of Job. To keep up the character of the occaſion, we

Job xiii. 15. xiv. 14, 15. xvi. 21. xix. 25. & foll.

ſee

ſee the holy mans faith crowned with temporal proſperity: yet the people of God learns to know the virtue of ſufferings, and to taſte the grace that was one day to be faſtened to the croſs.

This Moſes had taſted, when he choſe rather to ſuffer affliction and ſhame with the people of God, than to enjoy the pleaſures and plenty of the houſe of the king of Egypt. Thenceforth God gave him to taſte the reproaches of JESUS CHRIST. He taſted them ſtill more in his precipitate flight, and in his exile of forty years. But he drank deep of the cup of JESUS CHRIST, when, choſen to deliver that people, he had to encounter their continual revolts, in which his life was often in danger. He learned what it coſts to ſave the children of God, and ſhowed afar what a higher deliverance was one day to coſt the Savior of the world.

Exod. ii. 11. 15, 20. Heb. xi. 24. 25, 26. Numb. xiv. 10.

That great man had not even the conſolation of entering the promiſed land: he beheld it onely from the top of a mountain, and was not aſhamed to record, that he was excluded it by a ſin, which, ſlight as it appears, deſerved to be ſeverely chaſtiſed in a man endowed with ſo eminent grace. Moſes proved an example of the jealouſy of God, and of the judgement with which he viſits thoſe, whom his gifts bind to a ſtricter fidelity.

Numb. xx. 12, 13. xxvii. 14. Deut. xxxii. 51, 52.

But a higher myſtery is ſet forth to us in the excluſion of Moſes. That wiſe lawgiver, who does, by ſo many wonders, conduct the children

children of God onely into the neighborhood of their land, affords himself a proof, that
Heb. vii. 19. *his law made nothing perfect*, and that, without being able to give the accomplishment of
Heb. xi. 13. the promises, it makes us *embrace them afar off*, or conducts us at most to the entrance of our inheritance. It is a Joshua, it is a Jesus, (the true name of Joshua,) who, by that name, and by his office, represents the Savior of the world; it is that man, so inferior to Moses in everything, and only superior to him by the name he bears; it is he, who is to bring the people of God into the holy land.

By the victories of that great man, before whom Jordan rolls back, the walls of Jericho fall of themselves, and the sun stands still in the midst of heaven, God establishes his children in the land of Canaan, whence he by the same means drives out the abominable nations. By the hatred he gave his faithful towards them, he inspired them with an extreme abhorrence of their impiety: the chastisement he inflicted on them by their ministry, filled themselves with an awe of the divine justice, whose decrees they were exe-
Procop. lib. ii. de Bel. Vand. cuting. One part of those people, whom Joshua expelled their land, settled in Africa; where was found long after, in an ancient inscription, the monument of their flight, and of the victories of Joshua. After those miraculous victories had put the Israelites in
Jos. xiii. xiv. & foll. possession of the greater part of the land promised to their fathers, Joshua, and Eleazar the

the high-prieſt, with the heads of the twelve tribes, made a diviſion of it among them, according to the law of Moſes, and aſſigned to the tribe of Judah the firſt and greateſt lot. From the time of Moſes, it had ſurpaſſed the others in number, in courage, and in dignity. Joſhua died, and the people continued the conqueſt of the holy land. God would have the tribe of Judah to march at the head, and declared that he had delivered the country into its hands. Accordingly, that tribe defeated the Canaanites, and took Jeruſalem, which was to be the holy city, and the capital of the people of God. This was the ancient Salem, where Melchizedek had reigned in the days of Abraham; Melchizedek, that *king of righteouſneſs*, (for ſo his name imports,) and at the ſame time *king* of *peace*, *Salem* ſignifying *peace*, whom Abraham had acknowleged the greateſt high-prieſt in the world, as if Jeruſalem had been thenceforth deſtined a holy city, and the head of religion. That city was given at firſt to the children of Benjamin; who, feeble and few, could not drive out the Jebuſites, the ancient inhabitants of the country, and ſo dwelled among them. Under the Judges, the people of God are variouſly treated, according to their good or bad behavior. After the death of the old men, who ſaw the miracles of God's hand, the remembrance of thoſe great works decays, and the univerſal tendency of mankind draws away the people to idolatry. As oft as they fall into

Numb. xxvi. 53. xxxiv. 17. Joſ. xiv. xv. Num. ii. 3. 9. vii. 12. x. 14. 1 Chron. v. 2. Jud. i. 1, 2. iv. 8.

Heb. vii.

Jud. i. 21.

into it, they are puniſhed: as oft as they repent, they are delivered. Faith in providence, and the truth of the promiſes and threatenings of Moſes, is more and more confirmed in the hearts of the prudent. But God prepared ſtill greater examples. The people demanded a king, and God gave them Saul, who was ſoon rejected for his ſins. He reſolved at laſt to eſtabliſh a royal family, whence the Meſſiah ſhould ſpring; and this he choſe in Judah. David, a young ſhepherd, of that tribe, the youngeſt of the ſons of Jeſſe; whoſe father, and his family, were unacquainted with his merit; but whom God found after his own heart; was anointed by Samuel, in Bethlehem, his native city.

1 Sam. xvi.

IV. David, the kings, and the prophets.

Here the people of God aſſume a more auguſt form. The kingdom is eſtabliſhed in the houſe of David. This houſe begins with two kings of different characters, but admirable both. David, a man of war, and a conqueror, ſubdues the enemies of the people of God, whoſe arms he cauſes to be feared over all the Eaſt; and Solomon, renowned for his wiſdom both at home and abroad, renders that people happy by a profound peace. But the progreſs of religion requires of us here ſome particular remarks upon the lives of thoſe two great kings.

David reigned firſt over Judah, powerful and victorious; and he was afterwards acknowleged by all Iſrael. He took from the Jebuſites the ſtrong-hold of Zion, which was the citadel of Jeruſalem. Maſter of that city,

2 Sam. v. 6, 7, 8, 9. 1 Chron. xi. 6, 7, 8.

city, he eſtabliſhed there, by God's order, the ſeat of the kingdom, and of religion. Zion was his dwelling place: he built it round about, and named it the city of David. Joab his ſiſter's ſon built the reſt of the city, and Jeruſalem took a new form. The men of Judah poſſeſſed all the land, and the few of Benjamin inhabited among them. 1 Chron. ii. 16.

The ark of the covenant built by Moſes, where God dwelled between the cherubim, and where the two tables of the decalogue were kept, had then no fixed place. David brought it in triumph into Zion, which he had conquered by almighty aid; that ſo God might reign in Zion, and that he might be there acknowleged the protector of David, of Jeruſalem, and of the whole kingdom. But the tabernacle, where the people had ſerved God in the wilderneſs, was ſtill at Gibeon; and there the ſacrifices were offered, on the altar which Moſes had ſet up. 2 Sam. vi. 16. 1 Chron. xvi. 39. xxi. 29.

This was onely till there ſhould be a temple, where the altar ſhould be reunited with the ark, and where the whole ſervice ſhould be performed. When David had defeated all his enemies, and puſhed the conqueſts of the people of God as far as the Euphrates; peaceful and victorious, he turned all his thoughts towards the eſtabliſhment of divine worſhip; and upon the ſame mountain, where Abraham, ready to offer up his onely ſon, was ſtayed by the hand of an angel, he marked out, by God's appointment, the place for the temple. 2 Sam. viii. 1 Chron. xviii. 1. 2 Sam. xxiv. 25. 1 Chron. xxi. xxii. & foll. Joſ. Ant. vii. 19.

He formed all the deſigns of it; he collected its rich and precious materials; he devoted the ſpoils of the conquered nations and kings to its uſe. But this temple, which was to be prepared by the conqueror, was to be reared by the peaceful prince. Solomon built it upon the model of the tabernacle. The altar of burnt-offerings, the altar of perfumes, the golden candleſtics, the tables of ſhow-bread, and all the reſt of the ſacred furniture of the temple, were taken from like pieces, which Moſes had cauſed to be made in the wilderneſs: Solomon added nothing but magnificence and grandeur. The ark, which the man of God had conſtructed, was placed in the holy of holies, a place inacceſſible, a ſymbol of the impenetrable majeſty of God, and of heaven, forbidden to men, until JESUS CHRIST had opened an entrance by his blood. On the day of the dedication of the temple, God appeared there in his majeſty. He made choice of that place, to eſtabliſh his name and his worſhip there; and it was prohibited to ſacrifice elſewhere. The unity of God was demonſtrated by the unity of his temple. Jeruſalem became a holy city, an image of the church, where God was to dwell, as in his true temple; and of heaven, where he will make us eternally happy by the manifeſtation of his glory.

1 Kings vi. vii. viii. 2 Chron. iii. iv. v. vi. vii.

After Solomon had built the temple, he built alſo the palace of the kings, the architecture of which was worthy of ſo great a prince.

1 Kings ix. 10.

prince. His pleaſure-houſe, which was called *the houſe of the foreſt of Lebanon*, was equally ſtately and delightful. The palace, he reared for the queen, was a new ornament to Jeruſalem. Every thing was grand in thoſe edifices, the halls, porches, galleries, walks, the king's throne, and the tribunal where he ſat to do judgement and juſtice. Cedar was the onely wood he uſed in theſe works. Every thing ſhone with gold and precious ſtones. Citizens and ſtrangers, all admired the majeſty of the kings of Iſrael. All elſe was correſpondent to this magnificence; the cities, arſenals, horſes, chariots, and the princes guard. Commerce, navigation, and good order, with a profound peace, had rendered Jeruſalem the richeſt city of the Eaſt. The kingdom enjoyed peace and plenty: every thing there repreſented the heavenly glory. In David's wars were exhibited the toils, by which it was to be won; and in Solomon's reign was ſhown, how peaceable its enjoyment.

1 Kings vii. 2.

1 Kings x. 2 Chron. viii. ix.

Moreover, the exaltation of thoſe two great kings, and of the royal family, was the effect of a particular election. David himſelf celebrates the wonder of that election, by theſe words: *Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen Judah to be the ruler; and of the houſe of Judah, the houſe of my father; and, among the ſons of my father, he liked me, to make me king over all Iſrael: and of all my ſons (for the*

1 Chron. xxviii. 4, 5.

Lord hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the Lord over Iſrael.

This divine election had a higher object than at firſt appears. That Meſſiah, ſo many times promiſed as the ſon of Abraham, was alſo to be the ſon of David, and of all the kings of Judah. With a view to the Meſſiah, and his eternal reign, did God promiſe to David, *that his throne ſhould ſtand faſt for ever.* Solomon, choſen to ſucceed him, was deſtined to repreſent the perſon of the Meſſiah. Therefore does God ſay of him, *I will be his father, and he ſhall be my ſon*; a thing he never ſaid with ſuch energy of any other king or man.

2 Sam. vii. 14.
1 Chron. xxii. 10.

So in David's time, and under the kings his offſpring, the myſtery of the Meſſiah declares itſelf more than ever by prophecies glorious and brighter than the ſun.

David ſaw him afar, and ſang him in his pſalms with a loftineſs, that nothing will ever equal. Often he meant onely to celebrate the glory of Solomon, when, ſuddenly tranſported far beyond himſelf or his ſon, he ſaw him, *who is greater than Solomon in glory*, as well as in *wiſdom*. To him appeared the Meſſiah, ſeated on a throne more laſting than the ſun or moon. He ſaw at his feet *all nations* ſubdued, and at the ſame time *bleſſed in him*, conformably to the promiſe made to Abraham. He raiſed his proſpect ſtill higher; he ſaw him *in the beauty of holineſs, and from the womb of the morning*, proceeding eternally from

Matt. vi. 29. xii. 42. Pſ. lxxii. 5, 11, 17.

Pſ. cx.

from the boſom of his father, *a prieſt for ever*, and without ſucceſſor; as ſucceeding no one, created in an extraordinary manner; not according to the order of Aaron, but *after the order of Melchizedek*: a new order, which the law did not know. He ſaw him *ſeated at the right hand of God*, beholding, from the higheſt heavens, *his enemies made his footſtool*. He is aſtoniſhed at ſo grand a ſpectacle; and, enraptured with the glory of his ſon, he calls him *his Lord*.

He ſaw him *God, whom God had anointed* to reign over all the earth *in truth, meekneſs, and righteouſneſs*. He was preſent in ſpirit at the council of God, and heard from the eternal father's own mouth that expreſſion, which he addreſſes to his onely ſon: *This day have I begotten thee*: to which God joins a promiſe of *the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*. *In vain do the people rage; in vain do the kings and rulers take counſel together*. The Lord from the height of heaven has their projects in deriſion, and in ſpite of them eſtabliſhes the empire of his CHRIST. He eſtabliſhes it over themſelves; they muſt be the firſt ſubjects of that CHRIST, whoſe yoke they pretended to ſpurn: and, though the reign of that great Meſſiah be often foretold in ſcripture, under magnificent images, God conceals not from David the ignominies awaiting that bleſſed fruit of his loins. This inſtruction was neceſſary to the people of God. If that people, yet weak, needed to

Pſ. xlv. 3, 4, 5, 6, 7, 8.

Pſ. ii. 6, 7, 8.

Pſ. ii. 1, 4, 8, 9.

Pſ. ii. 10.

be allured by temporal promiſes, it was not, however, to be ſuffered to look upon human greatneſs as its ſupreme felicity, or as its ſole reward: wherefore God ſhows afar that Meſſiah ſo long promiſed, and ſo much deſired, the pattern of perfection, and the object of his complacence, overwhelmed in ſorrow. The croſs appears to David the throne of this new king: he ſees *his hands and feet pierced, all his bones* ſtaring through his ſkin by the weight of his body violently ſuſpended; *his garments divided, lots caſt upon his veſture*, his tongue moiſtened with vinegar and gall, his enemies raging around him, and glutting themſelves with his blood. But he ſees at the ſame time the glorious effects of his humiliation; *all the ends of the world remembering and turning to their God*, ſo many ages forgotten, the poor coming the firſt to the table of the Meſſiah, and afterwards the rich and powerful, all adoring and bleſſing him, himſelf preſiding *in the great congregation*, that is, in the aſſembly of the converted nations, and *there declaring to his brethren the name of God*, and his eternal truth. David, who ſaw theſe things, acknowleged, upon ſeing them, that the kingdom of his ſon was not of this world; nor wonders, as knowing that *the world paſſeth away*; and a prince, always ſo humble upon the throne, ſaw plainly that a throne was not a bliſs, in which his hopes ought to terminate.

Pſ. xvii. 17, 18, 19. Pſ. lxix. 22. Pſ. xxii. 8, 13, 14, 17, 21, 22. — 26, 27, & ſol.

Other prophets have no leſs ſeen the myſtery of the Meſſiah. There is nothing great,

or

or glorious, that they have not ſaid of his reign. One ſees *Bethlehem*, a city *little among the thouſands of Judah*, made illuſtrious by his birth; and, riſing a little higher, he beholds a birth by which *he cometh forth, from everlaſting*, out of the boſom of his father: another ſees the virginity of his mother; an *Immanuel, a God with us*, proceeding from that virgin womb; and a *wonderful* child, whom he calls *God*. This perceives him *coming to his temple*; that beholds him *glorious in his reſt*, or in his grave, where death has been vanquiſhed. While they publiſh his glory, they ſuppreſs not his humiliation. They ſaw him ſold: they knew the number and purpoſe of the *pieces of ſilver, at which he was valued*. At the ſame time that they beheld him *exalted and extolled*, they ſaw him *deſpiſed and rejected of men*; the aſtoniſhment of many, as much by his low as his high eſtate; *the undeſired of men*; *a man of ſorrows, and acquainted with grief, bearing the iniquity of us all*; benign to thoſe who *hid their faces from him*; *wounded for our tranſgreſſions*, and *by his ſtripes healing us*; *numbered with the tranſgreſſors*; *brought to the ſlaughter with the wicked*, and as *a lamb, opening not his mouth*; a long generation proceeding from him by this means, and vengeance executed upon his unbelieving people. That nought might be wanting to the prophecy, they numbered the years till his coming; and, unleſs we ſhut our eyes, we can no longer miſtake him.

Mic. v. 2.
Iſ. vii. 14.
— ix. 6.
Mal. iii. 1.
Iſ. xi. 10.
liii. 9.
Zech. xi. 12, 13.
Iſ. lii. 13, 14. liii. 3.
Dan. ix. 24. & foll.

Not

Not onely did the prophets ſee JESUS CHRIST: they were even a type of him, and repreſented his myſteries, eſpecially that of the croſs. Almoſt all of them ſuffered perſecution for righteouſneſs ſake, and by their ſufferings prefigured to us the innocence and truth perſecuted in our Lord. We ſee Elijah and Eliſha conſtantly threatened. How many times was Iſaiah made the ſcorn of the people, and of the kings, who, in the end, as the ſtanding tradition of the Jews bears it, ſacrificed him to their fury? Zechariah, the ſon of Jehoiada, is ſtoned: Ezekiel ſeems ever in affliction: the woes of Jeremiah are continual and unſpeakable; and twice ſee we Daniel caſt into the den of lions. Not one of them but has been gainſaid and ill-treated; and all have ſhown us, by their example, that, if the weakneſs of the ancient people required in general to be ſupported by temporal bleſſings, yet the ſtrong men of Iſrael, and thoſe of an extraordinary ſanctity, were no leſs fed with the bread of affliction, and drank beforehand, for their farther ſanctification, of the cup prepared for the ſon of God: a cup, as much more bitter, as the perſon of JESUS CHRIST was holier.

But what the prophets ſaw moſt clearly, and what they declared in the ſublimeſt terms, was, the bleſſing extended towards the Gentiles in the Meſſiah. *That root of Jeſſe*, and of David, appeared to the holy prophet Iſaiah, *as an enſign* given by God *to*

Is. xi. 10.

the

the people, and to whom the Gentiles ſhould ſeek. Iſ. liii. 5.
The *man of ſorrows, whoſe ſtripes* were to be liii. 3, 5.
our healing, was choſen to waſh the Gentiles liii. 15.
by a holy *ſprinkling*; which is found in his blood and in baptiſm. *The kings*, ſtruck with aw at his preſence, dare not open their mouths before him: *for that which has not been told them, they ſee; and that which they have not heard, they are called to conſider. Behold, he is given for a witneſs to the people;* a lv. 4, 5.
leader and commander to the Gentiles. Under him, *a nation, that ſhe knew not, ſhall be joined to the people of God; and the nations, that knew not her, ſhall run unto her.* This is *the* lxii. 1, 2.
righteouſneſs of Zion, which ſhall go forth as brightneſs; this is *the ſalvation of her, which ſhall be as a lamp that burneth. And the Gentiles ſhall ſee his righteouſneſs, and all kings the glory* of him, ſo celebrated in the prophecies of Zion.

But behold him ſtill better deſcribed, and with a peculiar character. A man of won- Iſ. xlii. 1, 2,
derful meekneſs, the ſingularly *elect of God*, 3, 4, 5, 6.
and in whom his ſoul delighteth, bringeth forth xlix. 6.
judgement to the Gentiles; and the iles wait for his law. Thus the Hebrews call Europe, and other diſtant countries. He ſhall make no noiſe: *he ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet:* ſo meek and peaceful ſhall he be. *A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench.* Far from overwhelming the feeble ones or ſinners, his gracious voice ſhall call them, and his merciful hand ſhall be their ſtay.

He

He will open the blind eyes; he will bring out the priſoners from the priſon, and them that ſit in darkneſs, out of the priſon-houſe. His power ſhall be no leſs than his goodneſs. His eſſential character is, to join meekneſs and efficacy: wherefore that ſweet voice ſhall paſs, in a moment, from one end of the world to the other; and, without cauſing any ſedition among men, ſhall ſtir up the whole earth. He is neither froward nor impetuous; and he, who was ſcarce known when in Judea, ſhall not only be a foundation *for the covenant of the people*, but alſo *the light of the Gentiles*. Under his wondrous reign, the Aſſyrians and Egyptians ſhall make, with the Iſraelites, but one and the ſame people of God. All becomes Iſrael; all becomes holy. Jeruſalem is no more a particular city; it is the image of a new ſociety, in which all nations are gathered together. Europe, Aſric, and Aſia receive preachers, among whom *God hath ſet his ſign, that they may declare his glory among the Gentiles*. The elect, till now called by the name of Iſrael, *ſhall be called by a new name*, in which ſhall be ſignified the accompliſhment of the promiſes, and a happy *Amen*. *The prieſts and Levites*, who hitherto came of Aaron, *ſhall be taken henceforth out of the midſt of the heathen*. A new ſacrifice, purer and more acceptable than the old, ſhall take their place; and it ſhall be known why David had celebrated a high-prieſt of a new order. *Drop down, ye heavens, from above; and let the ſkies pour down righteouſneſs:*

If. xix. 24, 25.

If. lx. 1, 2, 3, 4, 11.

lxi. 1, 2, 3, 11.

lxii. 1, 2 11.

lxv. 1, 2, 15, 16

lxvi. 19, 20, 21.

Mal. i. 10, 11.

Pſ. cx.

If. xlv. 8.

righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together. Heaven and earth ſhall unite in producing, as by one common birth, Him, who ſhall be at once heavenly and earthly: new idea's of virtue ſhall appear to the world, in his example and doctrine; and the grace, which he ſhall diſpenſe, ſhall imprint them on the hearts of men. All things change at his coming; and God ſwears by himſelf, that *every knee ſhall bow* before him, and that *every tongue ſhall confeſs* his ſoverain power. Iſ. xlv. 23.

This was part of the wonders, which God ſhowed to the prophets, under the kings the ſons of David, and to David beyond the reſt. They all wrote beforehand the hiſtory of the ſon of God; who was alſo to become the ſon of Abraham and of David. Thus is every thing coherent in the order of the divine counſels. That Meſſiah exhibited afar, as the ſon of Abraham, is alſo ſhown nearer as the ſon of David. An eternal kingdom is promiſed to him: the knowlege of God, ſpred over the earth, is ſpecified as the certain ſign, and as the fruit of his coming: the converſion of the Gentiles, and the bleſſing of all the nations of the world, ſo long promiſed to Abraham, Iſaac, and Jacob, is confirmed anew; and all the people of God live in this expectation.

Meantime, God continues to govern them in an admirable manner. He makes a new covenant with David, and obliges himſelf to protect him and the kings his deſcendants, if 2 Sam. vii. 8. & foll. 1 Kings ix. 4. & foll.

2 Chron. vii. 17. & foll. 2 Sam. xi. 12. & foll. if they walk in the ſtatutes he has given them by Moſes; but if not, he denounces to them the ſevereſt chaſtiſements. David, who forgets himſelf for a little, is the firſt that feels them: but, having atoned for his fault by his repentance, he is crowned with bleſſings, and propoſed the model of a perfect king. The throne is eſtabliſhed in his houſe. So long as his ſon Solomon imitates his piety, 1 Kings xi. he is happy: he goes aſtray in his old age; and God, who ſpares him for his ſervant David's ſake, declares to him, that he will puniſh him in the perſon of his ſon. Thus he gives parents to ſee, that, according to the ſecret order of his judgements, he continues after their death their rewards or puniſhments; and keeps them ſubject to his laws by their deareſt ty, that of their chil- 1 Kings xii. dren. In execution of his decrees, Rehoboam, headſtrong of himſelf, is given up to a fooliſh council: his kingdom is diminiſhed by ten tribes. While theſe ten rebellious and ſchiſmatic tribes turn aſide from their God and from their king, the children of Judah, faithful to God, and to David whom he had choſen, ſtand faſt in the covenant as in the faith of Abraham. The Levites, with Benjamin, join them: the kingdom of the people of God ſubſiſts by their union, under the name of the kingdom of Judah; and the law of Moſes is maintained there in its full obſervance. Notwithſtanding the idolatries and dreadful corruption of the ten ſeparated tribes, God remembers his covenant with

with Abraham, Iſaac, and Jacob. His law extinguiſhes not quite among thoſe rebels: he calls them to repentance, by unnumbered miracles; and by continual warnings, which he ſends them by his prophets. But, hardened in their wickedneſs, he can no longer bear with them; and ſo drives them out of the promiſed land, without hopes of reſtoration. 2 Kings xviii. 6, 7, & foll.

The hiſtory of Tobit happening at that ſame time, and about the beginning of the captivity of the Iſraelites, exhibits to us the conduct of God's elect, who remained in the ſeparated tribes. This holy man, by dwelling among them before the captivity, found means not onely to preſerve himſelf from the idolatries of his brethren, but even to perform the law, and worſhip God publicly in the temple at Jeruſalem, unmoved either by bad example, or by fear. When a perſecuted captive at Nineveh, he perſevered in piety with his family; and the wonderful manner in which he and his ſon are rewarded for their faith, even upon earth, ſhows, that, in ſpite of captivity and perſecution, God had ſecret ways of making his ſervants taſte the bleſſings of the law; raiſing them, however, by the woes they had to ſuffer, to more exalted notions. By the example of Tobias, and by his wholeſome admonitions, the men of Iſrael were excited to acknowlege, at leaſt under the rod, the hand of God that chaſtened them; but almoſt all remained obſtinate. The children of Judah, Tob. i. 5, 6, 7. — ii. — xii. 21, 22. 2 Kings xvii. 19.

dah, far from profiting by the chaſtiſements of Iſrael, imitate their bad examples. God ceaſes not to warn them by his prophets, whom he ſends them time after time, *riſing up early, and ſending them*, as himſelf expreſſes his paternal care. Provoked by their ingratitude, he proceeds againſt them, and threatens to deal with them as with their rebellious brethren.

2 Kings xxiii. 26, 27. 2 Chron. xxxvi. 15. Jer. xxix. 19. xxxv. 15.

Nothing is more remarkable, in the hiſtory of the people of God, than this miniſtry of the prophets. We ſee men ſet apart from the reſt of the people, by a retired life, and by a peculiar garb: they have habitations, where we ſee them live in a ſort of community, under a ſuperior, whom God gave them. Their poor and ſelf-denied life was a type of the mortification, which was to be enjoined under the goſpel. God communicated himſelf to them in a peculiar manner, and made manifeſt to the eyes of the people that wonderful communication: but it never ſhone ſo bright as in the times of diſorder, when idolatry ſeemed about to aboliſh the law of God. During thoſe woful times, the prophets proclaimed on all ſides, by word and by writing, the threatenings of God, and the teſtimony they bore to his truth. The writings they compoſed were in the hands of all the people, and carefully preſerved in memorial to future ages. Thoſe of the people, who kept faithful to God, adhered to them; and we ſee that even in Iſrael, where idolatry reigned, the

1 Sam. xxviii. 14. 1 Kings xix. 19. 2 Kings i. 8. Iſ. xx. 2. Zech. xiii. 4. 1 Sam. x. 10. xix. 20. 1 Kings xviii. 2 Kings ii. 3, 15, 18, 19, 25. iv. 10, 38. vi. 1, 2.

the few faithful there were, celebrated, with the prophets, the ſabbath and the feaſts eſtabliſhed by the law of Moſes. It was they that encouraged the righteous to ſtand faſt in the covenant. Many of them ſuffered death; and, after their example, in the worſt of times, even in the reign of Manaſſeh, numbers of the faithful laid down their lives for the truth; in ſo much that it has not been a moment without a witneſs.

Exod. xvii. 14. Iſ. xxx. 8. xxxiv. 16. Jer. xxii. 30. xxvi. 12, 13. xxxvi. 2, 11. 2 Chron. xxvi. 22. 1 Eſd i. 1. Dan. ix. 2. 2 Kings iv. 23. 2 Kings xxi. 16.

Thus the ſociety of the people of God always ſubſiſted, and the prophets kept united to it: a great number of the faithful ſtrenuouſly perſiſted in the law of God, with them, and with *the prieſts the ſons of Zadoc, who*, as ſays Ezekiel, *when the children of Iſrael went aſtray from God, kept the charge of his ſanctuary.*

Ezek. xliv. 15.

Yet, in ſpite of the prophets, in ſpite of the faithful prieſts, and of the people united with them in the obſervance of the law, idolatry, which had ruined Iſrael, often drew aſide, in Judah itſelf, both the princes and the bulk of the people. Though the kings forgot the God of their fathers, he bore long with their iniquities, for the ſake of David his ſervant. David is ever in his ſight. When the kings, the ſons of David, follow the good example of their father, God works ſurpriſing wonders in their behalf: but they feel, when they degenerate, the invincible ſtrength of his arm. The kings of Egypt, the kings of Syria, and, above all, the kings of Aſſyria and Babylon, ſerve as inſtruments

to his vengeance. Impiety increaſes, and God raiſes up in the Eaſt a king more haughty, and more formidable, than all that have hitherto appeared; Nebuchadnezzar king of Babylon, the moſt terrible of conquerors. God points him out afar to the nations and kings, as the avenger deſtined to chaſtiſe them. He draws near, and terror marches before him. He takes Jeruſalem a firſt time, and carries away part of its inhabitants to Babylon: yet neither do the left, nor the carried away, though warned, ſome by Jeremiah, and others by Ezekiel, turn to repentance. They prefer, to thoſe holy prophets, *the prophets who propheſied lies unto them*, and flattered them in their wickedneſs. The avenger returns into Judea, and the yoke of Jeruſalem is made heavier; but ſhe is not quite deſtroyed. At laſt iniquity comes to its height; pride grows with weakneſs; and Nebuchadnezzar reduces the whole to aſhes.

Jer. xxv. & foll. Ez. xxvi. & foll. 2 Kings xxiv. 1. 2 Chron. xxxvi. Jer. xiv. 14.

God ſpared not his own ſanctuary. That glorious temple, the ornament of the world, which was to have been everlaſting, had the children of Iſrael perſevered in piety, was conſumed by the fire of the Aſſyrians. In vain did the Jews cry inceſſantly out, *The temple of the Lord, the temple of the Lord, the temple of the Lord*, is among us, as if that ſacred temple had been to protect them of itſelf. God had reſolved to let them ſee, that he was not confined to a fabric of ſtone; but that he would have his habitation in faithful hearts. So he deſtroyed the temple of Jeruſalem;

2 Kings xxiv. 9. Jer. vii. 4.

ſalem; he delivered its treaſure to the ſpoilers; and the many coſtly veſſels, conſecrated by pious kings, were given up to an impious tyrant.

But the fall of the people of God, was to be the edifying of the world. We ſee in the perſon of this impious, yet victorious king, what are thoſe men called conquerors. They are, for the moſt part, but inſtruments of the divine vengeance. God exerciſes his juſtice by them, and then exerciſes it upon them. Nebuchadnezzar, veſted with the divine power, and invincible by that miniſtry, puniſhes all the enemies of the people of God: he ravages the Idumeans, the Ammonites, and the Moabites; he overthrows the kings of Syria; Egypt, under whoſe yoke Judea had ſo often groaned, is now the prey of the proud king, and becomes tributary to him: his power proves no leſs fatal to Judea herſelf, who knows not to improve the reprieves that God vouchſafes her. She totally falls; is totally deſtroyed by the divine juſtice, of which Nebuchadnezzar is the miniſter. He too ſhall fall in his turn: God, who employs the hand of that prince to chaſtiſe his children, and pull down his enemies, reſerves him for his own almighty arm. 2 Kings xxiv. 7.

He left not his children ignorant of the deſtiny of the king, who chaſtened them; or of the empire of the Chaldeans, under which they were to be captives. Leſt they ſhould be ſurpriſed at the glory of the wicked, and at their haughty reign, the prophets denounced

Is. xiii. xiv. xxi. xlv. xlvi. xlvii. and xlviii.

nounced their short duration. Isaiah, who saw the glory of Nebuchadnezzar, and his mad pride, long before his birth, foretold his sudden fall, as well as that of his empire. Babylon was scarce any thing, when that prophet saw her power, and, a little after, her downfal. Thus the revolutions of the cities and empires, which harrassed the people of God, or profited by its fall, were written in its prophecies. These oracles were followed by a speedy execution: and the Jews, so severely punished, saw fall before them, with them, or speedily after them, according to the predictions of their prophets, not onely Samaria, Idumea, Gaza, Ascalon, Damascus, the cities of the Ammonites and Moabites their perpetual enemies; but the capitals of the great empires, Tyre mistress of the sea, Tanis, Memphis, hundred-gated Thebes, with all the riches of her Sesostris; Niniveh, the seat of the kings of Assyria their persecutors; nay, proud Babylon, victorious over all the rest, and rich with their spoils.

It is true, Jerusalem perished at the same time for her sins: but God did not leave her without hope. Isaiah, who had foretold her ruin, had seen her glorious restoration, and had even named Cyrus her deliverer, two hundred years before he was born. Jeremiah, whose predictions had been so precise in marking to that ungrateful people its certain overthrow, had also promised its return after threescore and ten years captivity. During

Is. xliv. xlv.

Jer xxv. 11. 12. xxxix. 10.

ring thoſe years, the humbled people was reſpected in its prophets: theſe captives pronounced to kings and nations their dreadful dooms. Nebuchadnezzar, who would forſooth be worſhipped, does himſelf worſhip Daniel, aſtoniſhed at the divine ſecrets he unfolded to him: he learns from him his ſentence, ſoon followed by execution. This victorious prince triumphed in Babylon, which he made the greateſt, ſtrongeſt, and moſt beautiful city the ſun had ever beheld. There it was God purpoſed to thunderſtrike his pride. Happy and invulnerable, ſo to ſpeak, at the head of his armies, and during the whole courſe of his conqueſts, he was to fall *in the place where he was created, in the land of his nativity*, according to the oracle of Ezekiel. While, admiring his own greatneſs, and the beauty of Babylon, he exalts himſelf above humanity, God ſmites him, deprives him of his underſtanding, and levels him with the beaſts. He returns to himſelf at the time aſſigned by Daniel, and confeſſes the God of heaven, who has made him feel his power. But his ſucceſſors take no warning from his example. The affairs of Babylon fall into confuſion; and the time, appointed by the prophecies for the reſtoration of Judah, arrives amidſt all theſe troubles. Cyrus appears at the head of the Medes and Perſians: every thing gives way to that formidable conqueror. He makes but ſlow advances towards the Chaldeans, and his march meets with frequent interruptions.

Dan. ii. 46. iv. 26.

Jer. xxvii.

Ezek. xxi. 30.

Dan. iv. 31.

Herod. lib. i. Xenoph. lib. ii. iii. &c. Paedag.

Jer. li. 46. Herod. lib. i. Xenoph. lib. vii. Paedag.

tions. The rumor of his coming is heard afar, as Jeremy foretold: at laſt it is determined. Babylon, often threatened by the prophets, and ever proud and impenitent, ſees her conqueror arrive, and deſpiſes him. Her riches, her lofty walls, her numberleſs inhabitants, her prodigious compaſs, which contained a whole great country, as all the ancients atteſt, and her infinite ſtores, all theſe puff up her heart. Long beſieged, without feeling inconvenience, ſhe laughs at her enemies, and at the ditches Cyrus is digging about her: nothing does ſhe mind but banquets and rejoicings. Her king Belſhazzar, grandſon to Nebuchadnezzar, of equal pride, but leſs ability, makes a ſolemn feaſt to his lords. This feaſt is celebrated with unheard-of exceſſes. Belſhazzar commands to bring the ſacred veſſels, which had been taken out of the temple; and mingles profanation with luxury. The wrath of God declares itſelf: a heavenly hand writes terrible words upon the wall of the room, where the feaſt is held. Daniel interprets them: and that prophet, who foretold the fatal fall of the grandfather, ſhows alſo to the grandſon the thunder ready to burſt upon him. In execution of God's decree, Cyrus makes at once a breach in Babylon. The Euphrates, turned into the channels he has been ſo long preparing it, diſcovers to him its immenſe bed: by this unforeſeen paſſage he enters. Thus was *that haughty Babylon* **delivered up a prey** *to the Medes, to the Perſians,*

Ariſt. Polit. 3.

Dan. v.

Iſ. xiii. 17. xxi. 2. xlv. xlvi. xlvii.

ſians, and to Cyrus, as the prophets had ſaid. Thus periſhed with her the empire of the Chaldeans, which had deſtroyed ſo many other kingdoms; *and the hammer, which had broken the whole earth into pieces, was cut aſunder and broken* itſelf. Jeremiah had foretold it. The Lord *broke the ſtaff, wherewith he had ſmitten ſo many nations.* Iſaiah had foreſeen it. The nations, accuſtomed to the yoke of the Chaldean kings, now ſee them under the yoke themſelves: *Art thou alſo*, ſay they, *become weak as we?* Art thou *become like unto us? thou, who haſt ſaid in thine heart, I will exalt my throne above the ſtars of God, and I will be like the Moſt High.* This the ſame Iſaiah had pronounced. *Babylon is fallen, is fallen; and all the graven images of her gods are broken unto the ground. Bel boweth down, and Nebo*, her great god, whence the kings took their name, *ſtoopeth:* for the Perſians their enemies, worſhippers of the ſun, would ſuffer neither idols, nor kings made gods. But how did this Babylon periſh? Juſt as the prophets had declared. *Her waters were dried up*, as Jeremiah had foretold, to give paſſage to her conqueror: drunk, aſleep, betrayed by her own rejoicing, according to the ſame prophet, ſhe found herſelf in the power of her enemies, and *was taken without being aware.* All her inhabitants are put to the ſword: for *the Medes*, her vanquiſhers, as Iſaiah had ſaid, *ſought neither gold nor ſilver*, but to ſatiate their hatred by the deſtruction of a cruel people, whoſe pride made it the enemy of all the

Jer. li. 11, 28. Iſ. xiv. 16, 17. Jer. l. 23. Iſ. xiv. 5, 6. — 10, 13, 14. Iſ. xxi. 9 — xlvi. 1. Jer. l. 38. li. 36. l. 24. li. 39, 57. Iſ. xiii. 15, 16, 17, 18. Jer. l. 35, 36, 37, 42.

Jer. li. 31. Isa. xliii. 12, 13, 14, 15. Jer. l. 36. Isa. xlviii. 20. Jer. li. 8, 28. Ib. 6, 10, 50, & foll.

the nations of the world. *The messengers ran one after another, to show the king of Babylon that his city was taken at one end:* and so Jeremiah had described it. Her astrologers, in whom she trusted, and who promised her perpetual empire, could not save her from her destroyer. Isaiah and Jeremiah denounce it with one accord. In that dreadful slaughter, the Jews, timely warned, escape alone the sword of the victors. Cyrus, become by this conquest master of the East, acknowleges in that people, so often vanquished, somewhat divine. Enraptured with the oracles, which foretold his victories, he avows he ows his empire *to the God of heaven*, whom the Jews served; and signalizes the first year of his reign, by the restoration of the temple and people.

2 Chron. xxxvi. 23. Ezra i. 2.

Who would not here admire the divine providence, so manifestly declared upon the Jews and Chaldeans, upon Jerusalem and Babylon? God means to punish both; and that none be ignorant that he alone does it, he is pleased to declare it by a hundred prophecies. Jerusalem and Babylon, threatened at the same time, and by the same prophets, fall one after another in the time limited. But God here discloses the great secret of the two chastisements he is inflicting: a chastisement of severity upon the Chaldeans; a fatherly chastisement on the Jews, who are his children. The pride of the Chaldeans (for this was the characteristic of the nation) and the spirit of the whole empire are humbled without

out retrieve. *The moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up*, ſaid Jeremiah; and Iſaiah before him, *Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah*, to whom God left no reſource. As for the Jews, it is not ſo with them; God chaſtens them like diſobedient children, whom he turns again to their duty by correction; and then, moved with their tears, he forgets their faults. *Fear thou not, O Jacob, my ſervant*, ſaith the Lord, *for I am with thee. I will make a full end of all the nations, whither I have driven thee; but I will not make a full end of thee, correcting thee in meaſure: yet will I not leave thee wholely unpuniſhed.* Wherefore Babylon, taken for ever from the Chaldeans, is delivered to another people; and Jeruſalem, reſtored by a wonderful revolution, ſees her children return from every quarter.

Jer. l. 31, 32, 40.

Iſ. xiii. 19.

Jer. xlvi. 28.

It was Zerubbabel, of the tribe of Judah, and of the blood-royal, that brought them back out of captivity. The men of Judah return in crouds, and fill the country. The ten ſcattered tribes are loſt among the Gentiles, ſave thoſe, who, under the name of Judah, and reunited under her ſtandards, come again into the land of their fathers.

Meantime the altar is reerected, the temple is rebuilt, the walls of Jeruſalem are reared anew. The jealouſy of the neighboring nations is checked by the kings of Perſia, become the protectors of the people of

Ezr. ii. 62. of God. The high-prieſt reſumes his office; with all the other prieſts, who prove their ſucceſſion by *genealogy* from the public *regiſter*: the reſt are, *as polluted, put from the prieſthood.* Ezra, a prieſt himſelf, and doctor of the law, and Nehemiah the governor, reform all the abuſes which the captivity has introduced, and cauſe the law to be kept in
2 Eſd. i. 8, 9. purity. The people mourn with them the tranſgreſſions, which brought thoſe great chaſtiſements upon them, and acknowlege that Moſes foretold them. They all together read in the ſacred books the threatenings of the man of God: they ſee the accompliſhment of them. The oracle of Jeremiah, and the ſo much promiſed return, after ſeventy years captivity, aſtoniſh and conſole them: they adore the judgements of God; and, once more reconciled to him, live in peace.

God, who does every thing in its due time, had made choice of this to cauſe the extraordinary means, that is, the prophecies, to ceaſe among his people, henceforth ſufficiently inſtructed. About five hundred years yet remained, to the days of the Meſſiah. God gave to the majeſty of his ſon, the ſilencing of the prophets during that whole time; to keep his people in expectation of him, who was to be the accompliſhment of all their oracles.

But, towards the expiration of the times, in which God had reſolved to put an end to the prophecies, he ſeemed willing to ſhed abroad

broad all his light, and to diſcover all the counſels of his providence: ſo clearly did he reveal the ſecrets of times to come.

During the captivity, eſpecially towards its end, Daniel, revered for his piety, even by infidel kings, and employed for his prudence in the greateſt affairs of their kingdom, ſaw in order, at different times, and under different figures, four monarchies, under which the Iſraelites were to live. He marks them by their proper characters. We ſee paſs, like a torrent, the empire of a king of Grecia; which was that of Alexander. By its fall we ſee eſtabliſhed another empire, leſs than his, and weakened by its diviſions: this was that of his ſucceſſors; among whom are four pointed out in the prophecy; Antipater, Seleucus, Ptolemy, and Antigonus. It is evident, from hiſtory, that theſe were more powerful than the reſt, and the onely ones whoſe power deſcended to their children. We ſee their wars, their jealouſies, and their deceitful alliances; the cruelty and ambition of the kings of Syria; the pride, and other marks which brand Antiochus, ill-named the Illuſtrious, as the implacable enemy of the people of God; the ſhortneſs of his reign, and ſpeedy puniſhment of his exceſſes. We ſee ariſe at laſt, as out of the womb of theſe monarchies, the reign *of the ſon of man*. By this name you underſtand JESUS CHRIST: but that reign of the ſon of man is alſo called *the kingdom of the ſaints of the Moſt High*. All nations are made ſubject to this great and

Dan. ii. iii. v. viii. 27.

Dan. ii. vii. x. 11. — vii. 6.

viii. 23, 22.

Dan. vi.

Dan. ii. 44, 45. vii. 13, 14, 17, 18.

peaceful kingdom: eternity is promiſed to it; and it is to be the onely one, *of which the power ſhall not be left to other people.*

When that ſon of man, and that ſo much deſired CHRIST, ſhall come, and how he ſhall accompliſh the work committed to him, the redemption of mankind, God diſcovers
Dan. ix. 23, & foll. manifeſtly to Daniel. While he is muſing on the captivity of his people in Babylon, and on the ſeventy weeks, to which God was pleaſed to confine it; in the midſt of the ſupplications he is making for the deliverance of his brethren, he is all of a ſudden raiſed to more tranſcendant myſteries. He ſees another number of years, and another far more
Dan. ix. 24. important deliverance. Inſtead of the ſeventy years foretold by Jeremiah, he is ſhown ſeventy weeks, to commence from the going forth of the commandment of Artaxerxes Longimanus, in the twentieth year of his reign, for rebuilding the city of Jeruſalem. There are marked in preciſe terms, towards
Dan. ix. 24. the end of theſe weeks, *the reconciliation for iniquity, the everlaſting reign of righteouſneſs, the full accompliſhment of the prophecies, and the*
— 25, 26. *anointing of the Moſt Holy. The CHRIST* is to execute his office, and appear as *the prince* of the people *after threeſcore and nine weeks. After threeſcore and nine weeks*, (for the prophet repeats it,) *the Meſſiah is to be cut off:* he is to dy a violent death: he muſt be made a ſacrifice, in order to fulfil the myſteries. One week is diſtinguiſhed among the reſt, which is the laſt and ſeventieth. It is that, in which the Meſſiah

Meſſiah ſhall be offered, in which *the covenant ſhall be confirmed*; *and in the midſt of which the ſacrifice and oblation ſhall ceaſe*, doutleſs, by the death of CHRIST: for it is in conſequence of his death, that this change is ſignified. *After the death of the Meſſiah, and the abolition of the ſacrifices*, nothing is to be ſeen but horror and confuſion: *the deſtruction of the holy city and ſanctuary*; *a people and a prince, who come to deſtroy every thing*; *the abominations in the temple, and the final as irremediable deſolation* of the people, rebellious againſt its God, and ungrateful towards its Savior. Dan. ix. 27. — 26, 27.

We have ſeen, that thoſe weeks reduced to weeks of years, according to the ſcripture-manner, make 490 years, and bring us preciſely from the 20th year of Artaxerxes down to the laſt week; a week full of myſtery, in which JESUS CHRIST puts an end, by his death, to the ſacrifices of the law, and fulfils the figures of it. The learned form various computations, to make the times quadrate exactly: that, which I have propoſed to you, is attended with no inconvenience. Far from obſcuring the ſeries of the hiſtory of the kings of Perſia, it throws light upon it; though it were not very ſurpriſing, if ſome uncertainty ſhould be found in the dates of thoſe princes; and the few years that might be diſputed, in a reckoning of 400, will never make any important queſtion. But what need we ſay more? God has cut off the difficulty, if there was any, by a deciſion,

that admits no reply. A manifeſt event ſets us above all the little niceties of chronologers; and the total deſtruction of the Jews, which followed ſo cloſe upon the death of our Lord, makes the leaſt quick-ſighted ſee the accompliſhment of the prophecy.

It remains onely to obſerve to you one circumſtance of it. Daniel diſcovers to us a new myſtery. The oracle of Jacob had taught us, that the kingdom of Judah was to ceaſe at the coming of the Meſſiah; but it did not tell us, that his death ſhould be the cauſe of that kingdom's downfal. God reveals this important ſecret to Daniel; and declares to him, as you ſee, that the ruin of the Jews ſhall be the conſequence of the death of CHRIST, and of their diſavowal of him. Mark well this paſſage, if you pleaſe; and the ſeries of events will ſoon make you the proper commentary. You ſee what God ſhowed to the prophet Daniel, a little before the victories of Cyrus, and rebuilding of the temple. While it was building, he raiſed up the prophets Haggai and Zechariah; and, immediately after, he ſent Malachi, who was to cloſe the prophecies of the ancient people.

What did not Zechariah ſee? One would think, that the book of the divine decrees had been laid open to this prophet, and that he had read the whole hiſtory of God's people from the captivity.

Zech. xiv. The perſecutions of the kings of Syria, and the wars they wage againſt Judah, are diſcovered

diſcovered to him in their order. He ſees Jeruſalem taken, and ſacked, a dreadful pillage, and infinite diſorders; the people flying into the wilderneſs, uncertain of their fate, to live or die; and, when on the brink of utter deſolation, a new light burſting upon them. The enemies are vanquiſhed; the idols are overthrown in all the holy land: we ſee peace and plenty in town and country, and the temple is revered in the whole Eaſt.

One memorable circumſtance of thoſe wars is revealed to the prophet: *Judah alſo ſhall fight*, ſays he, *againſt Jeruſalem*; meaning that Jeruſalem was to be betrayed by her own children, and that amongſt her enemies many Jews ſhould be found. Zech. xii. 14.

Sometimes he ſees a long train of proſperity: Judah is filled with ſtrength; the kingdoms that oppreſſed her are humbled; the neighbors, who ceaſed not annoying her, are puniſhed; ſome are converted, and incorporated with the people of God. The prophet beholds this people crowned with divine honors, among which he reckons the triumph, no leſs modeſt than glorious, *of the king, juſt, lowly, and having ſalvation; who, riding upon an aſs, and upon a colt, the foal of an aſs, cometh unto his city of Jeruſalem.* Zech. ix. x. Zech. x. 6, 11. Zech. ix. 1, 2, 3, 4, 5, 6, 7, 8, 9.

After recounting their proſperity, he reſumes from the beginning the ſeries of their calamities. He ſees, at once, the temple on fire, the whole country deſtroyed with the Zech. xi.

capital; murders, violences, a king authorizing them. God takes pity on his forlorn people; he becomes himſelf their ſhepherd, and his ſtaff their ſtay. In the end, civil wars break out, and things go to decline.

Zech. xi. 8. The time of this change is ſpecified by a certain mark, and three princes degraded in one month ſpeak the commencement of it.

Zech. xi. 12, 13, & ſoll. In the midſt of theſe woes appears a ſtill greater. A little after the diviſions, and in the times of decay, *God is priſed at thirty pieces of ſilver*, by his ungrateful people; and the prophet ſees every thing, even to *the potter's* (or *carver's*) *field*, on which the money is beſtowed. Hence follow extreme diſorders among the ſhepherds of the people: at laſt eyes are darkened, and their power is deſtroyed.

Zech. xiii. 7. xii. 10. What ſhall I ſay of the wonderful viſion of Zechariah, who ſees the *ſhepherd ſmitten, and the ſheep ſcattered?* What ſhall I ſay of *the look the people caſt upon their God, whom they have pierced*, and of their mourning a more lamentable death than that of an onely ſon, or than that of Joſiah? Zechariah ſaw all theſe things: but the greateſt ſight he ſaw

Zech. ii. 8, 9, 10, 11. was, *The Lord ſent by the Lord to inhabit Jeruſalem, whence he calleth the Gentiles, to join them to his people, and to dwell in the midſt of her.*

Haggai ſays leſs; but what he ſays is ſurpriſing. While the ſecond temple is a

Hz. ii. 12. building, and the old men, that ſaw the firſt, melt into tears, on comparing the meanneſs

of

of the latter edifice with the magnificence of the former; the prophet, who ſees farther than they, proclaims the glory of the ſecond temple, and prefers it to the firſt. He explains whence the glory of this new houſe ſhall proceed; *the deſire of all nations ſhall come:* that Meſſiah, promiſed two thouſand years, and from the beginning of the world, as the Savior of the Gentiles, ſhall appear in this new temple. *Peace ſhall be eſtabliſhed there; the whole world ſhaken* ſhall bear witneſs to the coming of its Redeemer; *there is now but a little while* to expect him, and the times appointed for that expectation are in their laſt period. Hag. ii. 6, 7, 8, 9, 10.

At length the temple is finiſhed; victims are offered there; but the covetous Jews preſent defective ſacrifices. Malachi, who reproves them for it, is raiſed to a higher conſideration; and, on occaſion of the polluted offerings of the Jews, he ſees *an offering pure*, and unpolluted, *which ſhall be preſented to God*, no longer, as aforetime, onely in the temple of Jeruſalem, but *from the riſing of the ſun, even unto the going down of the ſame:* no longer by the Jews, but *by the Gentiles*, among whom he propheſies, *that the name of God ſhall be great.* Mal. i. 11.

He ſees alſo, like Haggai, the glory of the ſecond temple, and the Meſſiah honoring it with his preſence: but he ſees, at the ſame time, that the Meſſiah is the God, to whom that temple is dedicated. *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me:* Mal. iii. 1.

me: and the Lord, whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts.

God's meſſengers are angels: but here is a meſſenger of wonderful dignity; a meſſenger, who has a temple; a meſſenger, who is God, and who enters the temple as his proper dwelling; a meſſenger deſired by all the people, who comes to make a new covenant, and who is, for that reaſon, called the angel of the covenant, or, of the New Teſtament.

Mal. iii. 1. iv. 5, 6. It was, therefore, in the ſecond temple, that this God, the meſſenger of God, was to appear: but another meſſenger goes before, and prepares his ways. There we ſee the Meſſiah preceded by his harbinger. The character of that forerunner is alſo ſhowed to the prophet. This is to be a new Elijah, remarkable for holineſs, auſterity of life, authority, and zeal.

Thus the laſt prophet of the ancient people pointed out the firſt prophet, that was to come after him, or that Elijah, the forerunner of the Lord, who was to appear. Till that time God's people had no prophet to expect; the law of Moſes was to be ſufficient for them; and therefore Malachi concludes with theſe words: *Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the ſtatutes and judgements. Behold, I will ſend you Elijah the prophet, who ſhall turn the heart of the fathers to*

Mal. iv. 4, 5, 6.

the

the children, who ſhall ſhow to theſe what thoſe have expected.

To this law of Moſes, God joined the prophets, who had ſpoken in conformity to it; and the hiſtory of God's people compoſed by the ſame prophets, in which were confirmed, by ſenſible experiences, the promiſes and threatenings of the law. All was carefully written; all was digeſted in the order of time: and this was what God left for the inſtruction of his people, when he cauſed the prophecies to ceaſe.

V. The times of the ſecond temple.

SUCH inſtructions made a great change in the manners of the Iſraelites. They had no more need either of viſion, or manifeſt prediction; or of thoſe unheard-of wonders, which God ſo often wrought for their preſervation. The proofs they had received, ſufficed them: and their incredulity, not onely convinced by the event, but ſo often puniſhed, had at laſt rendered them tractable.

Wherefore, from that time, we ſee them no more return to idolatry, to which they were ſo ſtrangely inclined. They had ſufficiently found the bad effects of rejecting the God of their fathers. They were ever calling to mind Nebuchadnezzar, and their own deſtruction ſo often foretold in all its circumſtances, and yet ſooner come than believed. No leſs did they admire their reſtoration brought about, contrary to all human appearance, in the time, and by the perſon, that had been pointed out to them. Never did they behold the ſecond temple, without

remembering

remembering why the former had been deſtroyed, and how this had been built: and thus did they confirm themſelves in the faith of their ſcriptures, to which their whole ſtate bore teſtimony.

Falſe prophets were no more ſeen among them. They had thrown off at once their propenſity to believe ſuch, and that which they had to idolatry. Zechariah had foretold by one and the ſame oracle, that both theſe things ſhould befall them. His prophecy had a manifeſt accompliſhment. The falſe prophets ceaſed under the ſecond temple: the people, ſhocked at their impoſtures, were no longer able to hear them. The true prophets of God were read over and over, continually: they wanted no comment: and the things which came daily to paſs in execution of their prophecies, were too faithful interpreters of them.

Zech. viii. 2, 3, 4, 5, 6.

In fact, all their prophets had promiſed them a profound peace. We ſtill behold, with pleaſure, the beautiful picture which Iſaiah and Ezekiel draw of the happy times, that were to ſucceed the captivity of Babylon. All the breaches are repaired, the cities and towns magnificently rebuilt; the people is without number, the enemies are brought low, and plenty reigns in town and country: in both we ſee joy, repoſe, and, in ſhort, a continued peace. God promiſes to keep his people in a laſting and perfect tranquillity. They enjoy it under the kings of Perſia. So long as that empire ſtood, the favorable

Iſ. xli. 11, 12, 13. xliii. 18, 19. xlix. 18, 19, 20, 21. lii. 1, 2. 7. liv. lv. & fol. lx. 15, 16. & foll. Ezek. xxxvi. xxxviii. 11, 12, 13, 14. Jer. xlvi. 27.

favorable decrees of Cyrus, its founder, ſecured the peace of the Jews. Though they were threatened with final deſtruction under Ahaſuerus, whoever he was; God, moved by their tears, turned all at once the king's heart, and took a ſignal vengeance on Haman, their enemy. Except in this juncture, which was ſoon over, they knew no fear: inſtructed by their prophets to obey the kings, to whom God had ſubjected them, their fidelity was inviolable. And ſo were they ever mildly treated. In conſideration of an eaſy tribute to their ſoverains, who were rather their protectors than their maſters, they lived according to their own laws: the ſacerdotal power was preſerved entire: the high-prieſts conducted the people: the public council, firſt eſtabliſhed by Moſes, enjoyed its full authority; and they exerciſed among themſelves the power of life and death, without any one's interfering with their conduct. So the kings ordained. The deſtruction of the empire of the Perſians made no alteration in their affairs. Alexander reverenced their temple, admired their prophecies, and augmented their privileges. They had ſomewhat to ſuffer under his firſt ſucceſſors. Ptolemy, ſon of Lagus, took Jeruſalem by ſurpriſe, and carried thence into Egypt a hundred thouſand captives: but he ſoon ceaſed to hate them. Never did he hate them: he wanted onely to withdraw them from the kings of Syria his enemies. No ſooner indeed had he ſubjected them, than he made them

Eſth. iv. v. vi. vii. viii. ix.

Jer. xxvii. 12. 17. xl. 9.

Ez. vii. 25, 26.

Joſeph. Ant. xi. 8.

2 Cont. Ap.

Id. Ant. xii. 1, 2.

2 Cont. Ap.

them citizens of Alexandria, the capital of his kingdom; or rather confirmed to them the right which Alexander, the founder of that city, had vouchſafed them there: and, finding in his dominions none more faithful than the Jews, he filled his armies with them, and committed to their truſt the moſt important places. If the Lagians held them in ſuch conſideration, they were ſtill better treated by the Seleucians, under whoſe empire they lived. Seleucus Nicanor, head of that family, ſettled them in Antioch; and Antiochus Deus, his grandſon, having cauſed them to be received in all the cities of the leſs Aſia, we have ſeen them ſpred over Greece, living there after their own law, and enjoying the ſame privileges with the other citizens, as they did at Alexandria and Antioch. Mean-time their law is turned into Greek, by the care of Ptolemy Philadelphus, king of Egypt. The Jewiſh religion is made known among the Gentiles, the temple of Jeruſalem is enriched by the gifts of princes and of people, the Jews live in peace and liberty under the power of the Syrian monarchs; and hardly ever taſted ſuch tranquillity under their own kings. This tranquillity ſeemed to promiſe an everlaſting continuance, had they not diſturbed it by their diſſenſions. Three hundred years had they enjoyed this reſt, ſo well foretold by their prophets, when ambition and jealouſies, ariſing among them, had like to have undone them. Some of the moſt powerful betrayed their

Joſ. Ant. xii. 3.

2 Cont. Ap.

Joſeph. Præf. Ant. & lib. xii. 2. & 2. Cont. Ap.

1 Mac. i. 22, 13.

their people to flatter the kings; they would become illuſtrious after the manner of the Greeks; and preferred that vain pomp to the ſolid glory, which the obſervance of the laws of their anceſtors acquired them among their countrymen. They celebrated games like the Gentiles. This novelty dazzled the eyes of the people, and idolatry clothed with magnificence appeared lovely to many of the Jews. To theſe changes were joined diſputes for the high-prieſthood, which was the chief dignity of the nation. The ambitious devoted themſelves to the kings of Syria, in order to attain it; and that ſacred dignity was the price of the flattery of thoſe minions. The jealouſies and diviſions of individuals did not fail to bring quickly, as uſual, great miſchiefs on the whole people. Antiochus Epiphanes, king of Syria, conceived the deſign of deſtroying this divided people, in order to avail himſelf of its wealth. That prince appeared then in all the characters which Daniel had given him; ambitious, covetous, crafty, cruel, inſolent, impious, mad, elated with his victories, and more enraged at his loſſes. He enters Jeruſalem in condition to attempt any thing; the factions of the Jews, and not his own power, embolden him: ſo Daniel foreſaw it. He commits unheard-of cruelties: his pride carries him to the laſt exceſſes, and he pours forth blaſphemies againſt the Moſt-High, as foretold by the ſame prophet. In execution of thoſe prophecies, and *by reaſon of tranſgreſſion*,

2 Mac. iii. iv. 1, & foll. 14, 15, 16. & foll.

Dan. vii. 24, 25. viii. 9, 10, 11, 12, 23, 24, 25. Polyb. lib. xxvi. & xxxi. in exc. et ap. Ath. l. x. Dan. viii. 24. Dan. vii. 8. 11. 25. Dan. viii. 11, 12, 13, 14.

a hoſt (or power) *is given him againſt the daily ſacrifice.* He profanes the temple of God, which the kings his anceſtors revered: he pillages it; and repairs, with the riches he there finds, the ruins of his exhauſted treaſury. Under pretext of ſettling a conformity in the manners of his ſubjects, but in reality to gratify his own avarice, by plundering Judea, he commands the Jews to worſhip the ſame gods as the Greeks: above all, he will have them to adore the Olympian Jupiter, whoſe idol he places in the very temple; and, more impious than Nebuchadnezzar himſelf, he attempts to deſtroy the feaſts, the law of Moſes, the ſacrifices, religion, and the whole people. But the ſucceſſes of this prince had their limits ſet by the prophecies. Mattathias makes head againſt his violences, and unites all the worthy under his banner. Judas Maccabeus his ſon, with a handful of men, works wonders; and purifies the temple of God three years and a half after its profanation, as Daniel foretold. He purſues the Idumeans, and all the other gentiles, that joined Antiochus; and, having taken from them their ſtrongeſt places, he returns victorious and humble, ſuch as Iſaiah ſaw him, ſinging the praiſes of God, who has delivered into his hands the enemies of his people, and ſtill bluſhing with their blood. He continues his victories, notwithſtanding the prodigious armies of the captains of Antiochus. Daniel had allowed this prince but ſix years to torment the people of God; and behold!

1 Mac. i. 43. 46. 57. 2 Mac. vi. 1, 2.

Dan. vii. 25. xii. 7. 11. Joſeph. Prol. lib. de bell. Jud. & lib. xii. 8. Iſ. lxiii. 1 Mac. iv. 15. v. 3. 26. 28. 36. 54.

Dan. viii. 14. 1 Mac. vi. 2 Mac. ix.

behold! at the time fixed, he learns at Ecbatana, the heroic deeds of Judas. He falls into a deep melancholy, and dies, as the holy prophet foretold, miſerable, but not by the hand of man, after acknowleging, too late, the power of the God of Iſrael. Dan. viii. 25.

I need no more relate to you in what manner his ſucceſſors proſecuted the war againſt Judea, than the death of Judas her deliverer, or the victories of his brothers, Jonathan and Simon, ſucceſſively high-prieſts, whoſe valor reſtored the ancient glory of the people of God. Thoſe three great men ſaw the kings of Syria, and all the neighboring nations, combined againſt them; and, what was more deplorable, they ſaw, at different times, the men of Judah itſelf in arms againſt their country, and againſt Jeruſalem: a thing till then unheard-of, but (as has been ſaid) expreſsly noted by the prophets. In the midſt of ſo many calamities, the confidence they had in God rendered them undaunted and invincible. The people was ever happy under their conduct, and, at length, in Simon's time, freed from the yoke of the Gentiles, ſubjected itſelf to him and his children, with the conſent of the kings of Syria. Zech. xiv. 4. 1 Mac. i. 12. x. xi. 20, 21, 22. xvi. 2 Mac. iv. 22. & foll.

But the act by which the people of God transfers to Simon the whole public authority, and grants to him the royal powers, is remarkable. The decree bears, *that he and his poſterity ſhall enjoy them, until there ſhall ariſe a faithful and true prophet.* 1 Mac. xiv. 41.

The people, accuſtomed from their origin to a divine government, and knowing that from the time David had been ſet upon the throne by God's appointment, the ſoverain power belonged to his houſe, to which it was at laſt to be reſtored in the time of the Meſſiah, though after a more myſterious and higher manner than was expected, put this expreſs reſtriction to the power they gave their high-prieſts, and continued to live under them in expectation of that ſo often promiſed CHRIST.

Thus did that abſolutely free kingdom uſe its right, and provide for its government. The poſterity of Jacob, by the tribe of Judah, and the reſt that ranked under its ſtandards, preſerved itſelf in a body politic, and enjoyed independantly and peaceably the land that had been aſſigned it.

Ezek. xvi. 53. 55, 56. 61.

In virtue of the peoples decree, juſt mentioned, John Hyrcanus, ſon of Simon, ſucceeded to his father. Under him the Jews aggrandiſe themſelves by conſiderable conqueſts. They ſubject Samaria, (Ezekiel and Jeremiah foretold it:) they ſubdue the Idumeans or Edomites, the Philiſtines, and the Ammonites, their perpetual enemies; and thoſe nations embrace their religion. (Zechariah noted it.) At laſt, in ſpite of the hatred and jealouſy of the nations around them, under the authority of their high-prieſts, who become at length their princes, they found the new kingdom of the Aſmoneans, or Maccabees, more extenſive than ever

Jer. xxxi. 5. 1 Mac. xi. 34. Joſeph. Ant. xiii. 8. 17, 18. Zech. ix. 1, 2, & foll.

ever the old, if we except the times of David and Solomon.

In this manner did the people of God ſtill ſubſiſt amid ſo many revolutions; and that people, chaſtiſed or cheared according to its deſerts, bears a public teſtimony to the providence which governs the world.

But, in whatever ſtate they were, they lived always in expectation of the Meſſiah's times, in which they promiſed themſelves new favors, greater than any they had yet received; and there is no one but ſees, that that faith in the Meſſiah and his miracles, which continues to this day among the Jews, has been tranſmitted to them by their patriarchs and prophets from the very origin of their nation. For, in that long ſeries of years, in which themſelves acknowleged, that by a counſel of providence there aroſe no prophet among them; and when God gave them no more new predictions or promiſes, that faith in the Meſſiah who was to come ſubſiſted more lively than ever. It proved ſo well eſtabliſhed, when the ſecond temple was built, that there needed no more any prophet to confirm the people in it. They lived under the faith of the ancient prophecies, which they had ſeen ſo punctually accompliſhed in ſo many particulars. The reſt, from that time, appeared to them no way doutful; nor had they the ſmalleſt difficulty to believe, that God, ſo faithful in all, would, in his own good time, fulfil

Joſeph. i. cont. Apion.

what regarded the Meſſiah, the chief of his promiſes, and the foundation of all others.

Indeed, their whole hiſtory, every thing that happened to them from day to day, was but one continued unfolding of the oracles which the Holy Ghoſt had left them. If, reeſtabliſhed in their own land after the captivity, they enjoyed three hundred years profound peace; if their temple was revered, and their religion honored in all the Eaſt; if at laſt this peace was diſturbed by their diſſenſions; if the haughty king of Syria made unheard-of efforts to deſtroy them; if he prevailed ſome time; if a little after he was puniſhed; if the Jewiſh religion, and the whole people of God, were retrieved with a luſter more wonderful than ever, and the kingdom of Judah received acceſſions in the latter times from the new conqueſts: all this has been ſeen recorded in the prophecies. Yes, every thing was ſpecified there, the very time the perſecutions were to laſt, the very places where the battles were to be fought, and the very lands that were to be conquered.

I have given you a general glance of thoſe prophecies: a detail would be matter for a longer diſcourſe. You ſee enough to ſtand convinced of thoſe famous predictions, which conſtitute the foundation of our belief; where, the deeper one dives, the more truth one finds; and the prophecies of the people of God have had, during all thoſe times, ſo manifeſt an accompliſhment, that afterwards,

Porph. de Abſt. lib. 4.

afterwards, when the heathens themſelves, when a Porphyry, or a Julian, otherwiſe enemies to the ſcriptures, have wanted to give examples of prophetical predictions, they have been fain to ſeek them among the Jews. Id. Porph. & Jul. apud Cyr. lib. v. & vi. in Julian.

And I may even tell you with truth, that if, during five hundred years, the people of God were without a prophet, the whole ſtate of thoſe times was prophetical: the work of God was going forward, and the ways were inſenſibly preparing for the full accompliſhment of the ancient oracles.

The return from the captivity of Babylon was but a ſhadow of the greater and more neceſſary liberty, which the Meſſiah was to purchaſe for men the captives of ſin. The people ſcattered in diverſe parts of the Upper Aſia, Aſia Minor, in Egypt, in Greece itſelf, began to ſet forth among the Gentiles the name and glory of the God of Iſrael. The ſcriptures, which were one day to be the light of the world, were put into the language moſt known upon earth: their antiquity is acknowleged. While the temple is revered, and the ſcriptures ſpred abroad among the Gentiles, God gives ſome idea of their future converſion, and lays afar the foundations of it.

What paſſed even among the Greeks, was a kind of preparation to the knowlege of the truth. Their philoſophers were ſenſible, that the world was ruled by a God very different from thoſe, whom the vulgar adored, and

and whom they worſhipped themſelves with the vulgar. The Greek hiſtories evince that this pure philoſophy came from the Eaſt, and from the places where the Jews had been diſperſed: but, whencever it may have come, ſo important a truth propagated among the Gentiles, however combated, however ill followed, even by thoſe who taught it, began to awaken mankind; and furniſhed, beforehand, certain proofs to thoſe, who were one day to bring it out of ignorance.

Yet, as the converſion of the Gentile world was a work reſerved for the Meſſiah, and the peculiar characteriſtic of his coming, error and impiety prevailed over all. The moſt enlightened and wiſeſt nations, the Chaldeans, Egyptians, Phenicians, Grecians, and Romans, were the moſt ignorant, and the blindeſt, in the article of religion: ſo true it is, that we muſt be trained to it by a ſpecial grace, and by a more than human wiſdom. Who would dare to relate the ceremonies of the immortal gods, and their impure myſteries? Their loves, their cruelties, their jealouſies, and all their other enormities, were the ſubject of their feaſts, of their ſacrifices, of the hymns ſung to them, and of the paintings conſecrated in their temples. Thus wickedneſs was worſhipped, and owned neceſſary to the ſervice of the gods. The graveſt of the philoſophers forbids drinking to exceſs, if not in the feaſts of Bacchus, and to the honor of that god. Another, after ſeverely laſhing all unſeemly images, excepts

Plat. de leg. vi.

Ariſt. vii. Polit.

cepts thoſe of the gods, who choſe to be honored by ſuch infamies. One cannot read without aſtoniſhment the honors that were paid to Venus, and the proſtitutions that were eſtabliſhed for her worſhip. Greece, polite and wiſe as ſhe was, had received thoſe abominable myſteries. Upon preſſing emergencies, private perſons and public weals devoted curtiſans to Venus; and Greece did not bluſh to aſcribe her preſervation to the prayers they put up to their goddeſs. After the defeat of Xerxes and his formidable armies, a picture was placed in the temple, repreſenting their vows and proceſſions, with this inſcription of Simonides, the famous poet: *Theſe prayed to the goddeſs Venus, who for their ſake ſaved Greece.*

Baruch. vi. 10. 42, 43. Herod. l. 1. Strabo lib. 15.

Athen. l. xiii.

If love was to be worſhipped, it ſhould, at leaſt, have been honorable love: but here it was not ſo. Solon, who could believe it, or expect from ſo great a name ſo great a ſcandal? Solon, I ſay, erected at Athens a temple to Venus the proſtitute, or unchaſte love. Greece was full of temples conſecrated to this deity, and conjugal love had not one in the whole country.

Yet they deteſted adultery both in men and women: the conjugal ty was ſacred among them. But, when they applied themſelves to religion, they appeared poſſeſſed with a ſtrange ſpirit, and their natural light forſook them.

Nor did the Roman gravity deal more ſeriouſly with religion, conſecrating to the honor

nor of the gods the impurities of the theatre, and the bloody ſpectacles of the gladiators; that is, whatever can be imagined moſt corrupt and moſt barbarous.

I know not whether the ridiculous follies, men blended with religion, had not a ſtill more pernicious effect, by bringing her into ſo great contempt. Could they preſerve the reſpect due to divine things, amid the impertinences that ſtuffed the fables, of which the repreſentation or commemoration made ſo great a part of the divine worſhip? The whole public ſervice was one continued ſcene of profanation, or rather a deriſion of the name of God; and there muſt have been ſome power, adverſe to that ſacred name, who, attempting to diſparage it, prompted men to employ it in ſo contemptible ways, and even to proſtitute it to ſo unworthy ſubjects.

It is true that the philoſophers had at laſt found out another God than thoſe the vulgar worſhipped; but they durſt not avow it. On the contrary, Socrates delivered it as a maxim, that every one ſhould follow the religion of his country. Plato his diſciple, who ſaw Greece, and every other country, filled with an abſurd and a ſcandalous worſhip, lays nevertheleſs down as a foundation of his republic, "That one is never to make "any change in the religion one finds eſta-"bliſhed; and that one muſt have loſt all "common-ſenſe, ſo much as to think of it." So grave philoſophers, and who ſaid ſo fine things

Xenoph. mem. lib. x. Plat. de leg. v.

things concerning the divine nature, did not dare to oppoſe the public error, and deſpaired of being able to conquer it. When Socrates was accuſed of denying the gods the public adored, he diſclaimed it as a crime; and Plato, ſpeaking of the God who had formed the univerſe, ſays, that it is hard to find him, and that it is forbidden to declare him to the people. He proteſts that he never ſpeaks of him but enigmatically, for fear of expoſing ſo great a truth to ridicule.

Apol. Soc. apud Plat. & Xenoph. Ep. 2. ad Dionyſ.

In what abyſs mankind lay, when it could not bear the leaſt idea of the true God! Athens, the moſt polite, and moſt learned of all the Greek cities, took for atheiſts thoſe who ſpoke of intellectual things; and this was one of the reaſons for which Socrates was condemned. If ſome philoſophers preſumed to teach, that the ſtatues were not gods, as the vulgar apprehended, they found themſelves obliged to recant this doctrine; and even then were they baniſhed, as profane perſons, by ſentence of the Areopagus. The whole earth was poſſeſſed with the ſame error: truth durſt not ſet up her head. God, the creator of the world, had neither temple, nor worſhip, but in Jeruſalem. When the Gentiles ſent thither their offerings, they did no other honor to the God of Iſrael, than that of joining him to their own gods. Judea alone was acquainted with his holy and ſevere jealouſy, and knew that to divide religion between him and other gods, was to deſtroy it.

Diog. Laert. l. ii. Soc. iii. Plat. Id. lib. ii. Suid.

Yet,

Yet, in the latter days, the Jews themſelves, who knew him, and who were the depoſitaries of religion, began (ſo prone are men ever to weaken the truth) not to forget the God of their fathers, but to mingle in religion ſuperſtitions unworthy of him. Under the reign of the Aſmoneans, and in the time of Jonathan, the ſect of the Phariſees aroſe among the Jews. They acquired at firſt a great reputation, by the purity of their doctrine, and by their ſtrict obſervance of the law: add to this, that their conduct was mild, though regular; and that they lived in great union among themſelves. The rewards and puniſhments of the future ſtate, which they zealouſly aſſerted, gained them much honor. At laſt, ambition got among them. Reſolving to govern, they aſſumed an abſolute power over the people, ſet themſelves up for arbiters of learning and religion, which they inſenſibly perverted to ſuperſtitious practices, ſubſervient to their intereſt, and to the dominion they wanted to uſurp over conſciences; and the true ſpirit of the law was likely to be loſt.

Joſeph. Antiq. xiii. 9.

— 18.

— lib. ii. de bell. Jud. 7.

To theſe evils was added a greater, pride and preſumption; but a preſumption, which went ſo far as to arrogate to itſelf the gift of God. The Jews, accuſtomed to his benefits, and enlightened ſo many ages by his acquaintance, forgot that his goodneſs alone had ſet them apart from other nations, and looked upon his favor as their due. A choſen race, and bleſſed for two thouſand years, they

they judged themſelves alone worthy of knowing God; and thought themſelves of a different ſpecies from other men, whom they ſaw deprived of the knowlege of him. Thus founded, they looked upon the Gentiles with an inſupportable diſdain. To be come of Abraham after the fleſh, ſeemed to them a diſtinction, which ſet them naturally above all others; and, puffed up with ſo noble an extraction, they fancied themſelves holy by nature, not by grace: an error, which ſtill prevails among them. It was the Phariſees, who, ſeeking to glory in their own light, and in their ſtrict obſervance of the ceremonies of the law, introduced this opinion towards the latter times. As their ſole aim was to diſtinguiſh themſelves from other men, they multiplied external uſages without number; and delivered all their notions, however contrary to the law of God, as ſo many authentic traditions.

Although theſe ſentiments had never paſſed by a public decree into tenets of the ſynagogue, they inſenſibly crept in among the people, who became reſtleſs, turbulent, and ſeditious. At length the diviſions, which, according to their prophets, were to be the beginning of their ſorrows, broke out on occaſion of the quarrels that entered into the houſe of the Aſmoneans. It was ſcarce ſixty years to JESUS CHRIST, when Hyrcanus and Ariſtobulus, ſons of Alexander Janneus, fell out about the prieſthood, to which the kingdom was annexed. This is the fatal mo-

Zech. xi. 6, 7, 8, & foll.

Joſeph. Ant. xiv. 5. xx. i. bell. Jud. 4, 5. Appian. bel. Syr. Mithrid. & Liv. ii. 5. Zech. xi. 8.

ment, in which hiſtory fixes the firſt cauſe of the deſtruction of the Jews. Pompey, whom the two brothers called to be umpire between them, ſubjected them both, at the ſame time that he diſpoſſeſſed Antiochus, ſurnamed Aſiatic, the laſt king of Syria. Theſe three princes, degraded together, and as it were at one blow, were the ſignal of decay marked in preciſe terms by the prophet Zechariah. It is certain from hiſtory, that this change of affairs in Syria and Judea was made at the ſame time by Pompey, when, after putting an end to the Mithridatic war, about to return to Rome, he ſettled the affairs of the Eaſt. The prophet obſerved onely what concerned the deſtruction of the Jews, who, of two brothers, whom they had ſeen kings, ſaw one, a priſoner, adorn Pompey's triumph; and the other (the weak Hyrcanus) from whom the ſaid Pompey took, with his diadem, great part of his domain, now retain but an empty title of authority, which he quickly loſt. Then it was that the Jews were made tributary to the Romans, and the ruin of Syria brought on theirs; becauſe that great kingdom, reduced into a province in their neighborhood, ſo greatly augmented there the Roman power, that no ſafety remained but in obeying them. The governors of Syria made continual attempts upon Judea; the Romans rendered themſelves abſolute maſters there, and weakened in many reſpects her government. By them, in fine, the kingdom of Judah paſſed from the hands of

of the Aſmoneans, to whom it had ſubmitted, into thoſe of Herod, a forainer and an Idumean. The cruel and ambitious policy of that king, who profeſſed onely in appearance the Jewiſh religion, altered the maxims of the ancient government. They are no longer thoſe Jews, maſters of their own fate, under the vaſt empire of the Perſians and firſt Seleucians, when the onely thing required of them was to live in peace. Herod, who keeps them almoſt enſlaved under his government, puts every thing in diſorder; confounds, at his pleaſure, the ſucceſſion of the prieſts; enfeebles the high-prieſthood, which he renders arbitrary; enervates the authority of the council of the nation, which can no longer do any thing: the whole public power paſſes into the hands of Herod, and of the Romans, whoſe ſlave he is; and ſhakes the foundations of the Jewiſh commonwealth.

The Phariſees, and the people, entirely led by their ſentiments, bore this ſtate with the utmoſt impatience. The more they felt themſelves galled by the yoke of the Gentiles, the greater ſcorn and hatred did they conceive for them. They were no more for any Meſſiah, who ſhould not be a warrior, and formidable to the powers that enthralled them. Thus forgetting all the prophecies, which told them ſo expreſsly of his humiliations, they had no longer eyes or ears, but for thoſe which announced them triumphs, though very different from thoſe they deſired.

END OF THE FIRST VOLUME.